

THE
MARROW
OF
MODERN DIVINITY.

TOUCHING

Both the Covenant of Works, and the Covenant of Grace; with their Use and End, both in the time of the Old Testament, and in the time of the New. Clearly describing the WAY to Eternal life by JESUS CHRIST.

IN A DIALOGUE BETWIXT.

EVANGELISTA, a Minister of the Gospel.

NOMISTA, a Legalist.

ANTINOMISTA, an Antinomian. And,

NEOPHITUS, a young Christian.

By EDWARD FISHER, M.A.

THE SEVENTEENTH EDITION.

With NOTES.

By the late eminent and faithful servant of JESUS CHRIST.

MR. THOMAS BOSTON.

Minister of the GOSPEL at ETTRICK.

2 Cor. xiii. 8. *For we can do nothing against the truth
but for the truth.*

P E R T H :

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MDCCLXXXI.

Mr. C A R Y L's Recommendation
and Imprimatur.

I HAVE perused this ensuing Dialogue, and find it tending to peace and holiness; the author endeavouring to reconcile and heal those unhappy differences, which have lately broken out afresh amongst us, about the points therein handled and cleared: for which cause, I allow it to be printed, and recommend it to the reader, as a discourse stored with many necessary & seasonable truths, confirmed by scripture, and avowed by many approved writers: all composed in a familiar, plain, moderate stile, without bitterness against, or uncomely reflections upon others: which flies have lately corrupted many boxes of (otherwise precious) ointment.

May 1. 1645.



J O S E P H C A R Y L.

P R E F A C E.

WHOSOEVER thou art to whose hands this book shall come, I presume to put thee in mind of the divine command binding on thy conscience, Deut. i. 17. 'Ye shall not respect persons in judgment, but you shall hear the small as well as the great.' Reject not the book with contempt, nor with indignation neither, when thou findest it intitled, *The Marrow of Modern Divinity*, lest thou do it to thine own hurt. Remember, that our blessed Lord himself was accounted 'a friend of publicans and sinners.' Mat. xi. 19. 'Many said of him, He hath a devil, and is mad; why hear ye him?' John x. 20. The apostle Paul was slanderously reported to be an Antinomian; one who, by his doctrine, encouraged men to do evil. Rom. iii. 8. and made void the law, ver. 31. And the first martyr, in the days of the gospel, was stoned for pretended 'blasphemous words against Moses, and against the law.' Acts vi. 11, 13. The gospel method of sanctification, as well as of justification, lies so far out of the ken of natural reason, that if all the rationalists in the world, Philosophers and divines had consulted together to lay down a plan, for repairing the lost image of God in man, they had never hit on that which the divine wisdom hath pitched upon, viz. That sinners should be sanctified in Christ Jesus, 1. Cor. i. 2. by faith in him, Acts xxvi. 18. Nay being laid before them, they would have rejected it with disdain as foolishness 1. Cor. i. 23.

In all views which fallen man hath towards the means of his own recovery, the natural bent is to the way of the covenant of works. This is evident in the case of the vast multitudes throughout the world embracing Judaism, Paganism, Mahometanism, and Popery. All these agree in this one principle, 'That

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it is by doing men must live," tho' they hugely differ as to the things to be done for life.

The Jews, in the time of Julian, the apostate, attempted to rebuild their temple, after it had lain many years in ruins, by the decree of heaven never to be built again; and ceased not, till, by an earthquake, which shook the old foundation, and turned all down to the ground, they were forced to forbear, as Socrates the historian tells us, lib. 3. cap. 20. But the Jews were never more addicted to that temple, than mankind naturally is to the building on the first covenant: And Adam's children will by no means quit it, until mount Sinai, where they desire to work what they do work, be all on a fire about them. O that these, who have been frightened from it, were not so ready to go back towards it.

Howbeit, that can never be the channel of sanctification; what way soever men prepare it, and fit it out for that purpose; because it is not, by divine appointment, the ministration of righteousness and life, 2. Cor. iii.

And hence it is always to be observed, that as the doctrine of the gospel is corrupted, to introduce a more rational sort of religion, the flood of looseness and licentiousness swells proportionably; in so much that morality brought in for doctrine, in room and stead of the gospel of the grace of God, never fails to be, in effect, a signal for an inundation of immorality in practice. A plain instance hereof is to be seen in the grand apostasy from the truth and holiness of the gospel, viz. Popery. And on the other hand, real and thorow reformation in churches is always the effect of gospel-light, breaking forth again, from under the cloud which hath gone over it; and hereof the church of Scotland, among others, hath oftner than once had comfortable experience.

The real friends of true holiness do then exceedingly mistake their measures, in affording a handle, on any occasion whatsoever, for advancing the principles of Legalism, for bringing under contempt the

THE PREFACE.

good old way, in which our fathers found rest to their souls, and for removing the ancient land-marks which they set.

It is now above fourscore years since this book made its first entrance into the world, under the title of *The Marrow of Modern Divinity*, at that time, not unfitly prefixed to it: but it is too evident, it hath outlived the fitness of that title. The truth is, the divinity therein taught is no more the Modern, but the ancient divinity, as it was recovered from under-neath the Antichristian darkness; and as it stood, before the tools of the late refiners on the Protestant doctrine were lifted up upon it; a doctrine which, being from God, must needs be according to godliness.

It was to contribute towards the preserving of this doctrine, and the withstanding of its being run down, under the odious name of Antinomianism, in the disadvantageous situation it hath in this book, whose undeserved lot is to be every where spoken against, that the following notes were written.

And herein two things chiefly have had weight. One is, Lest that doctrine, being put into such an ill name, should become the object of the settled averfion of sober persons, and they be thereby betrayed into Legalism. The other is, Lest in these days of God's indignation, so much appearing in spiritual judgments, some taking up the principles of it, from the hand of this author and ancient divines, for truths; should take the sense, scope, and design of them, from (now) common fame; and so be betrayed unto real Antinomianism.

Reader, Lay aside prejudices, look and see with thine own eyes, call things by their own names, and do not reckon Anti Baxterianism or Anti Neonomianism to be Antinomianism; and thou shalt find no Antinomianism taught here; and thou wilt perhaps be surpris'd to find, that that tale is told of Luther, and other famous Protestant divines, under the borrowed name of the despis'd EDWARD FISHER,

T H E P R E F A C E

Author of the " Marrow of Modern Divinity."

For thy ease and benefit in this edition, the book is divided into Chapters and Sections, greater and lesser according to the subject-matter, with running Titles, not used in any edition of it heretofore ; Typographical errors, not a few, are by comparing of copies of several impressions, here corrected : the periods, which in many places were somewhat indistinct, are thro' the whole more carefully distinguished, to the rendering of the sense of the author more clear : the letters of reference, brought into the Edinburgh edition 1718 for avoiding of the side-margin, which preceding editions had, are here retained for the same reason ; and so are the scripture-texts, in the body of the book, which were there brought from the side margin of fore going impressions, the proper places being assigned to such of them as were found to be misplaced. The Appendix is reserved for the second part, where the author himself placed it

As for the Notes ; in them words, phrases, and things are explained ; truth cleared, confirmed, and vindicated : the annotator making no bones of declaring his dissent from the author, where he saw just ground for it.

I make no question but he will be thought by some to have constructed too favourably of several passages : but, as it is nothing strange, that he incline to the charitable side, the book having been many years ago blessed of God to his own soul ; so if he hath erred on that side, it is the safest of the two, for thee and me judging of the words of another man, whose ends I believe with Mr Burroughs, to have been very sincere for God and the reader's good. However, I am satisfied he has dealt candidly in that matter, according to his light.

Be advised always to read over a lesser section of the book, before reading any of the notes thereupon, that you may have the more clear understanding of the whole.

I conclude this preface, in the words of two eminent

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professors of theology, deserving our serious regard.

I dread mightily that a rational sort of religion is coming in among us; I mean by it, a religion that consists in a bare attendance on outward duties and ordinances, without the power of godliness; and which is mere deism, having no relation to Christ Jesus and the Spirit of God," *Memoirs of Mr. Haliburton's life*, page 199.

"Admoneo igitur vos &c. i. e. Therefore I warn you and each one of you, especily such as are to be directors of the conscience, that you exercise yourselves in study reading meditation and prayer, so as you may be able to instruct and comfort both your own and other consciences in the time of temptation and bring them back from the law to grace, from the active (or received) righteousness; to the passive (or received) righteousness; in a word, from Moses to Christ." *Luth. comment in epist. ad Gal.* page 27.

April 1726.

TO the R E A D E R.

IF thou wilt please to peruse this little book thou shalt find great worth in it. There is a line of a gracious spirit drawn through it, which hath fastened many precious truths together, and presented them to thy view: according to the variety of mens spirits the various way of presenting known truths are profitable. The grace of God hath helped this author in making his work; if it in like manner help thee in reading thou shalt have cause to bless God for these truths thus brought to thee, and for the labours of this good man, whose ends, I believe, are very sincere for God and thy good.

JER. BURROUHS.

A D V E R T I S E M E N T.

WHEREAS it hath been handed about, and by some published, to diminish the credit of the ensuing book, That the author, Edward Fisher, was

a poor illiterate barber, without any authority to vouch it; it is thought proper to prefix the following account of him, from Wood's *Athenæ Oxoniensis* Vol. II. Page 198.

‘ Edward Fisher, the eldest son of a knight, became a gentleman-commoner of Brasen-nose college Aug. 25 1627. took on his degree in Arts, and soon after left that house. Afterwards, being called home by his relations, who where then, as I have been informed, much in debt; he improved that learning, which he had obtained in the university, so much, that he become a noted person among the learned, for his great reading in ecclesiastical history, and in the fathers, and for his admirable skill in the Greek and Hebrew languages, His works are,

‘ I. An appeal to the conscience, as thou wilt answer it at the great and dreadful day of Jesus Christ Oxford. 1644. Quarto.

‘ II, The marrow of modern divinity, 1646. Octavo.

‘ III. A Christian caveat to old and new Sabbatarians. 1650.

‘ IV. An answer to sixteen queries. touching the rise and observation of Christmas.”

T E S T I M O N I E S.

OCCASIONALLY lighting upon this dialogue under the approbation of a learned and judicious divine; I was thereby induced to read it, and afterwards, on a serious consideration of the usefulness of it, to commend it to the people in my publick ministry.

Two things in it especially took with me: First, The matter, the main substance being distinctly to discover the nature of the two covenants, upon which all the mysteries, both of the law and gospel, depend. To see the first Adam to be *primus fœderatus* in the one; and the second Adam in the in the other: to distinguish rightly betwixt the law standing alone as a covenant, and standing in subordination to the gospel as a servant; this I assure myself to be the key which opens the hidden treasure of the gospel. As soon as God had given Luther but a glimpse hereof, he professeth that he

seemed to be brought into Paradise again; and the whole face of the scripture to be changed to him†; and he looked upon every truth with another eye.

Secondly, The manner; because it is an irenicum, and tends to an accommodation and a right understanding. Times of reformation have always been times of division: Satan will cast out a flood after the woman, as knowing that more die by the disagreement of the humours of their own bodies, then by the sword; and that, if men be once engaged, they will contend, if not for truth, yet for victory.

Now, if the difference be in things of lesser consequence the best way to quench it were silence. This was Luther's counsel, given in an epistle written to the divines assembled in a synod at Nuremberg "Meum consilium fuerit (cum nullum sit ecclesiæ periculum) ut hanc causam finatis, vel ad tempus sopitum [utinam extinctam] jacere, donec tutiore et meliore tempore, animis in pace firmatis, et charitate adunatis, eam disputetur" I think it were good counsel concerning many of the disputes of our times.

But if the difference be of greater concernment than this is, the best way to decide it, is to bring in more light; which this author has done, with much evidence of scripture, backed with the authority of most modern divines, So that whosoever desires to have his judgment cleared in the main controversy between us and the Antinomians, with a small expence, either of money or time he may here receive ample satisfaction, This I testify upon request, professing myself a friend both to truth and peace.

November 12.

W. STRONG.

To the R E A D E R.

THIS book, at first well accommodated with so valuable a testimony as Mr. Caryl's; besides its better approving itself to the choicer spirits every where, by the speedy distribution of the whole impression: it might seem a needless or superfluous thing to add any more to the praise thereof: yet meeting with detracting language from some few, [by reason of some phrases, by them either not duly pondered, or not rightly understood] it is thought meet, in this second impression, to relieve that worthy testimony, which still stands to it, with fresh supplies; not for any need the truth therein contained hath thereof, but because either the prejudice or darkness of some mens judgments doth require it: I there-

B

† *Portis apertis Paradisum intrasse.* Tom. I.

fore, having thoroughly perused it, cannot but testify. That, if I have any the least judgment, or relish of truth, 'he that finds this book, finds a good thing,' and not unworthy of its title; and may account the saints to have obtained favour with the Lord in the ministration of it; as that which, with great plainness and evidence of truth, comprises the chief [if not all] the difference that have been lately ingendered about the law. It hath, I must confess, not only fortified my judgment, but also warmed my heart, in the reading of it; as indeed inculcating throughout the whole dialogue, the clear and familiar notion of those things by which we live [as Ezek. xvi. speaks in another case;] and it appeareth to me to be written from much experimental knowledge of Christ, and teaching of the Spirit. Let all men, that taste the fruit of it, confess to the glory of God, 'He is no respecter of persons;' and endeavour to know no man henceforth after 'the flesh,' nor envy the compiler thereof the honour to be accounted, as God hath made him in this point, a healer of breaches, and a restorer of the overgrown paths of the gospel. As for my own part, I am so satisfied in this testimony I lend, that I reckon whatever credit is thus pawned, will be a glory to the name that stands by, and avows this truth, so long as the book shall endure to record it.

JOSHUA SPRIGGE

Grace and Peace to you in Christ Jesus.

My loving friend in Christ.

I H A V E, according to your desire read over your book, and find it full of evangelical light and life; and I doubt not but the oftner I read it, the more true comfort I shall find in the knowledge of Christ thereby: the matter is pure, the method is apostolical, wherein the words of love, in the right place, after the life of faith, be effectually required. God hath endowed his Fisher with the net of a trying understanding, and discerning judgment and discretion; whereby, out of the chrystalline streams of the well of life,, you have taken a mess of the sweetest and wholesomest fish that the world can afford; which if I could daily have enough of, I should not care for the flesh, or the words thereof.

SAMUEL PRETTIE,

PREFACE to a NEW IMPRESSION of this BOOK.

THIS book came to my hand by a merciful and most unexpected disposure of providence and I read it with great and sweet com.

placence. It is now entirely out of print, tho' much desired, and highly prized by divers exercised to godliness, who had the happiness to see and peruse it. But, in regard one copy could not serve many, and the demands for it are strong by sundry excellent ones of the earth, and some persons of a clear discerning in these most necessary and weighty matters; the motion of a new impression fell in, as a native result from desires of more light, excited by the spirit of truth, in the hearts of wisdom's children, and some of these endowed with learning, as well as piety. It contains a great deal of the marrow of revealed and gospel truth, selected from authors of great note, clearly enlightened, and of most digested experience; and some of them were honoured to do eminent and heroical services in their day. Thus the Christian reader hath the flower of their labours communicated to him very briefly, yet clearly and powerfully. And the manner of conveyance, being by way of amicable conference, is not only fitted to afford delight to the judicious reader, but layeth him also at the advantage of trying, thro' grace his own heart the more exactly, according to what eccho it gives, or how it reliseth, or is displeased with the several speeches of the communers. Touching the matter, it is of the greatest concernment, viz. The stating aright both law and gospel, and giving true and clear narrations of the cause of the cloud of witnesses in the following of which many have arrived at a glorious rest. The excellent accounts are managed in such a manner, as to detect the

rocks on either hand, upon which the danger of splitting is exceedingly great. Here we have the greatest depths, and most painted delusions of hell, in opposition to the only way of salvation discovered with marvellous brevity and evidence and that by the concurring suffrages of burning and shining lights, men of the clearest experience, and honoured of God to do eminent service in their day, for advancing the interests of our Lord's kingdom and gospel.

The reluctance of gospel-light has been the choice mean, blessed by the Lord, for the effectuating of great things, in the several periods of the church, since that light brake up in paradise, after our first sin and fall; and ever since, the balance hath swayed, and will sway, according to the better or worse state of matters in that important regard. When gospel light is clear, and attended with power, Satan's kingdom cannot stand before it: the prince and powers of darkness must fall as lightning from heaven. And upon the contrary, according to recessions from thence christian churches went off, by degrees, from the only foundation, even from the rock Christ, until the man of sin, the great Antichrist, did mount the throne. Nevertheless, while the world is wondering after the beast, behold! evangelical light breaks forth in the midst of Papal darkness; and hereupon Antichrist's throne shakes, and is at the point of falling; yet his wounds are cured, and he recovers new strength and spirits, thro' a darkning of the glorious gospel, and perversion thereof, by

anti-evangelical errors and heresies.

That the tares of such errors are sown in the reformed churches, and by men who profess reformed faith, is beyond debate; and these who lay to heart the purity of the gospel-dogma. Such dregs of Antichristianism do yet remain, or are brought in amongst us. Herein the words of the apostle are verified. viz. 'Of your own selves shall men arise, speaking perverse things, to draw away disciples after them:' and as this renders the essays for a further diffusion of evangelical light the more necessary and seasonable; so there is ground to hope, that in these ways the churches of Christ will gradually get the ascendant over the enemies, until the great Antichrist shall fall, as a trophy before a gospel-dispensation. For the Lord will destroy him by the breath of his mouth, and with the brightness of his coming.' That this excellent and spiritual piece may be blessed to the reader, is the prayer of,

Their sincere well wisher and servant

Carnock Dec 3.

in the work of the gospel,

1717.

JA. HOG.

To the HONOURABLE

COLONEL JOHN DOWNES, Esq;

One of the Members of the Honourable House of Commons in parliament, Justice of Peace, and one of the Deputy-Lieutenants of the County of Suffex, and Auditor to the Prince his Highness of the Dutchy of Cornwall E. F. wisheth the true knowledge of God in JESUS CHRIST.

MOST HONOURED SIR,

ALTHO' I do observe, that new editions, accompanied with new additions, are sometimes published with new dedications; yet so long as he who formerly owned the subject doth yet live, and hath the same affections towards it, I conceive there is no need of a new patron, but of a new epistle.

Be pleased then, most honoured Sir, to give me leave to tell you, that your eminency of place did some what induce me, both now and before, to make choice of you for its patron; but your endowments with grace did invite me to it, God having bestowed upon you special spiritual blessings in heavenly things in Christ; for it hath been declared unto me by them that knew you, when you was but a youth, how Christ met with you then; and, by sending his Spirit into your heart; First, Convinced you of sin; as was manifest by those conflicts, which your soul then had, both with Satan and itself,

whilst you did not believe in Christ. Secondly, Of righteousness; as was manifest by the peace and comfort which you afterwards had by believing that Christ was gone to the Father, and appeared in his presence as your advocate and surety, that had undertaken for you. Thirdly, Of judgment; as hath been manifest ever since, in that you have been careful, with the true godly man, Psal. cxii. 5. to guide your affairs with judgment, in walking according to the mind of Christ.

I have not forgotten what desires you have expressed to know the true difference between the Covenant of Works and the Covenant of Grace; and experimentally to be acquainted with the doctrine of free grace, the mysteries of Christ, and the life of faith. Witness not only your high approving of some heads of a sermon, which I once heard a godly minister preach, & repeated in your hearing, of the life of faith; but also your earnest request to me, to write them out fair, and send them to you into the country; yea, witness your high approving of this Dialogue, when I first acquainted you with the contents thereof, encouraging me to expedite it to the press, and your kind acceptance, together with your cordial thanks for my love, manifested in dedicating it to your honoured name.

Sith then, worthy Sir, it hath pleased the Lord to enable me both to amend and enlarge it, I hope your affection will also be enlarged towards the matter therein contained, considering that it tends to the clearing of those fore-

named truths, and thro' the Blessing of God, may be a means to root them more deeply in your heart. And truly, Sir, I am confident, the more they grow and flourish in any man's heart, the more will all heart corruptions wither and cecay. Oh! Sir, if the truths contained in this Dialogue were but as much in my heart, as they are in my head, I were a happy man; for then should I be more free from pride, vain-glory, wrath, anger, self-love and love of the world, than I am; and then should I have more humility, meekness and love both to God and man, than I have; O! then should I be content with Christ alone, and live above all things in the world; then should I experimentally know, both how to abound, and how to want; and then I should be fit for any condition, nothing could come amiss unto me. O that the Lord would be pleased to write them in our hearts by his blessed Spirit!

And so, most humbly beseeching you still to pardon by boldness, and vouchsafe to take it into your patronage and protection; I humbly take my leave of you, and remain,

Your obliged servant,

to be commanded,

E. F.

TO ALL SUCH
HUMBLE-HEARTED READERS

As see any need to learn either to know them-
selves, or God in Christ.

Loving Christians,

CONSIDER, I pray you, that as the first Adam did
as a common person, enter into covenant with
God for all mankind, and brake it, whereby they be-
came sinful and guilty of everlasting death and dam-
nation: even so Jesus Christ, the second Adam, did
as a common person enter into covenant with God
his Father, for all the elect(a), that is to say, all those
that have, or shall believe on his name(b), and for
them keep it(c); whereby they become righteous,
and heirs of everlasting life and salvation(d); and
therefore it is our greatest wisdom, and ought to be
our greatest care and endeavour, to come out(e).
and from the first Adam, unto, and into the second
Adam(f); that so we may have life through his
name, John xx. 31.

And

(a) The covenant viz. of
works, being made with A-
dam, not only for himself,
but for his posterity, all man-
kind descending from him
by ordinary generation, sin-
ned in him, and fell with
him in his first transgression,
Shorter Catechism, Quest.
16.

The covenant of grace
was made with Christ, as the
second Adam; and in him,
with all the elect, as his
seed. Larger Cat. Quest.
31.

(b) See Chap. II. Sect. 3,
note [g] fig 2.

(c) Namely, by doing and
dying for them, viz. the elect,

(d) Thus the impetration
or purchase of redemption,
and the application of it, are
taught to be of the same ex-
tent; even as Adam's repre-
sentation, and the ruins by
his fall, are: the former ex-
tending to the elect, as the
latter unto all mankind.

[e] Of.

[f] Uniting with Christ by
faith.

And yet alas ! there is no point in all practical divinity that we are naturally so much averse and backward to as unto this ; neither doth Satan strive to hinder us so much from doing any thing as this : and hence it is, that we are all of us naturally apt to abide and continue in that sinful and miserable estate that the first Adam plunged us into, without either taking any notice of it, or being at all affected with it ; so far are we from coming out of it : and if the Lord be pleased by any means to open our eyes to see our misery, and we do thereupon begin to step out of it ; yet alas ! we are prone rather to go backwards towards the first Adam's pure estate [g], in striving and struggling to leave sin, and perform duties and do good works, hoping thereby to make ourselves so righteous and holy, that God will let us into paradise again, to eat of the tree of life, and live for ever : and this we do, until we see the flaming sword at Eden's gate, turning every way to keep the way of the tree of life [h]. Gen. iii. 24. Is it not ordinary, when the Lord convinceth a man of his sin (either by means of his word or rod) to cry after this manner ; O I am a sinful man ! for, I have lived a very wicked life ; and therefore surely the Lord will damn me in hell : O what shall I do to save my soul ? And is there not at hand some ignorant miserable comforter ready to say, Yet, do not despair, man, but repent of thy sins, and ask God forgiveness, and reform your life, and doubt not but he will be merciful unto you [i] ; for he hath pro-

[g] i. e. To the way of the covenant of works, which innocent Adam was set upon.

[h] i. e. Till we be brought to despair of obtaining salvation in the way of the covenant of works. Mark here, the spring of Legalism, namely, the natural bias of man's heart towards the way of the law, as a covenant of works;

and ignorance of the law, in its spirituality and vast extent, Rom. vii. 9. and x. 2, 3.

[i] There is not one word of Jesus Christ the glorious mediator, nor of faith in his blood, in all the advice given by this Casuist to the afflicted ; and agreeable thereto is the effect it hath upon

misad (you know) that at what time soever a sinner repenteth him of his sins, he will forgive him [k].

And doth he not hereupon comfort himself, and say, in his heart at least, O if the Lord would but spare my life, and lengthen out my days I will become a new man! I am, sorry that I have lived such a sinful life; but I will never do as I have done for all the world: O you shall see a great change in me, believe it.

And hereupon he betakes himself to a new course of life; and it may be, becomes a zealous professor of religion, performing all christian exercises both public

the afflicted; who takes comfort unto himself, without looking unto the Lord Jesus Christ at all, as appears from the next paragraph.

Behold the scripture pattern in such a case, Acts ii. 37, 28. 'Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins,' chap. xvi. 30, 31. 'Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved.' And thus the directory, title concerning visitation of the sick, paragraph 8. 'If it appear that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sins, --- to make known the danger of deferring repentance, and of salvation at any time offered, to awaken the conscience, and to rouse him out of a stupid and secure condition,

to apprehend, the justice and wrath of God.' [Here this miserable comforter finds the afflicted, and should have taught him concerning an offended God, as there immediately follows] "before whom none can stand, but he that, being lost in himself, layeth hold upon Christ by faith."

[k] This sentence, taken from the English service-book is in the Practice of piety, ed. Edin. 1772, p. 122. cited from Ezek. xxxiii. 14, 16, and reckoned amongst these scriptures, an ignorant mistake of which keeps back a sinner from the practice of piety. But the truth is, it is not to be found in the Old or New Testament; and therefore it was objected against as standing in the service-book, under the name of a sentence of scripture, pretended to be cited from Ezek. xviii. 21, 22. Reasons shewing the necessity of reformation, &c. Lon. 1660. p. 26.

and private, and leaves off his old companions, and keeps company with religious men; and so it may be, goes on till his dying day, and thinks himself sure of heaven and eternal happiness: and yet it may be all this while is ignorant of Christ, and his righteousness, and therefore establisheth his own.

Where is the man, or where is the woman, that is truly come to Christ, that hath not had some experience in themselves of such a disposition as this? If there be any that have reformed their lives, and are become professors of religion, and have not taken notice of this in themselves more or less, I wish they have gone beyond a legal professor, or one still under the covenant of works.

Nay, where is the man or woman, that is truly in Christ, that findeth not in themselves an aptness to withdraw their hearts from Christ, and to put some confidence in their own works and doings? If there be any that do not find it, I wish their hearts deceive them not.

Let me confess ingenuously, I was a professor of religion at least a dozen of years before I knew any other way to eternal life, than to be sorry for my sins, and ask forgiveness, and strive and endeavour to fulfil the law, and keep the commandments, according as Mr Dod, and other godly men had expounded them: and truly, I remember, I was in hope I should at last attain to the perfect fulfilling of them; and, in the mean time, I conceived that God would accept the will for the deed, or what I could not do, Christ had done for me.

And though at last, by means of conferring with Mr Thomas Hooker in private, the Lord was pleased to convince me that I was yet but a proud Pharisee; and to shew me the way of faith and salvation by Christ alone; and to give me, as I hope, a heart in some measure to embrace it: yet alas! through the weakness of my faith, I have been, and am still apt to turn aside to the covenant of works; and therefore have not attained that joy and peace in be-

TO THE READER.

believing, nor that measure of love to Christ, and man for Christ's sake; as I am confident many of God's saints do attain unto in the time of this life. The Lord be merciful unto me, and increase my faith. And are there not others, though I hope but few, who being enlightened to see their misery, by reason of the guilt of sin, tho' not by reason of the filth of sin; and hearing of justification freely by grace, thro' the redemption which is in Jesus Christ, do applaud and magnify that doctrine, following them that do most preach and avers the same, seeming to be, as it were ravished with the hearing thereof, out of a conceit that they are by Christ freely justified from the guilt of sin, though they still retain the filth of sin. These are they that content themselves with a gospel knowledge with mere notions in the head, but not in the hearts; glorying and rejoicing in free grace and justification by faith alone, professing faith in Christ, and yet are not possessed of Christ: these are they that can talk like believers, and yet do not walk like believers: these are they that have language like saints, and yet conversation like devils; these are they that are not obedient to the law of Christ, and therefore are justly called Antinomians.

Now both these paths leading from Christ have been justly judged erroneous; and to my knowledge, not only a matter of eighteen or twenty years ago, but also within these three or four years there hath been much ado, both by preaching, writing, and disputing: both to reduce men out of them, and to keep them from them; and hot contentions have been

[1] Mark here the spring of Antinomianism; namely the want of a sound conviction of the odiousness and filthiness of sin, rendering the soul loathsome and abominable in the sight of a holy God. Hence as the sinner sees not his need of, so neither will

he receive and rest on Christ for all his salvation; but will go about to halve it, grasping at his justifying blood; neglecting his sanctifying Spirit; and so falls short of all part or lot in that matter.

[2] viz. Legalism and Antinomianism.

TO THE READER.

on both sides, and all I fear to little purpose: for hath not the strict professor according to the law, whilst he hath striven to reduce the loose professor according to the gospel, out of the Antinomian path, intangled both himself and others faster in the yoke of bondage? Gal. v. 1. And hath not the loose professor according to the gospel, whilst he hath striven to reduce the strict professor according to the law out of the legal path, by promising liberty from the law, taught others, and been himself the servant of corruption? 2 Pet. ii. 19.

For this cause I, though I be nothing, have, by the grace of God, endeavoured, in this dialogue, to walk as a middle man betwixt them both; in shewing to each of them his erroneous path, with the middle path, which is Jesus Christ received truly, and walked in answerably in, as a means to bring them both unto him: and oh! that the Lord would be pleased so to bless it to them, that it might be a means to produce that effect.

I have, as you may see, gathered much of it out of known and approved authors; and yet have

[IN] A short and pithy description of the middle path, the only path-way to heaven; Jesus Christ, the way John xiv. 6. received truly by faith, John i. 12. this is overlooked by the legalist, and walked in answerably, by holiness of heart and life, Col. ii. 6. this is neglected by the Antinomian. The Antinomian's faith is but pretended, and not true faith, since he walks not in Christ answerably: the Legalist's holiness is but pretended, and not true holiness, since he hath not received Christ truly, and therefore is incapable of walking in Christ, who is

the only true holiness competent to fallen mankind. Thus both the Legalist and Antinomian are each of them destitute of true faith and true holiness: forasmuch as there can be no walking in Christ, without a true receiving of him; and there cannot be a true receiving of him, without walking in him; so both of them are off the only way of salvation, and continuing so must needs perish. Wherefore it concerns every one who has a value for his own soul, to take heed that he be found in the middle path.

23

therein wronged no man; for I have restored it to the right owner again in the margin. Some part of it my manuscripts have afforded me; and of the rest I hope I may say, as Jacob did of his venison. Gen. xxvii. 20 The Lord hath brought it unto me. Let me speak it without vain glory, I have endeavoured herein to imitate the laborious bee*, who out of divers flowers gathers honey and wax, and thereof makes one comb: if any soul feels any sweetness in it, let them praise God, and pray for me, who am weak in faith, and cold in love.

* Bart. Mel. p. 8.

Mr. Thompson
Mr. Hall
Mr. Ballington
Mr. Goss
Mr. Robert P.
Mr. Samuel H.
Mr. Hildford
Mr. Hiltner

Mr. Calver
Mr. Carls
Mr. Carr
Mr. Conway
Mr. Corbin
Mr. Cuyler

Mr. D. D. Dixon
Mr. D. D. Dixon
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Mr. D. D. Dixon

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ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 10-10-2001 BY 60322 UCBAW

Mr. Walker
Mr. Wright
Mr. Young

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Mr. E. H. Brown
Mr. Robert P.
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Mr. Hallinger

Mr. Cuyler
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Mr. Dyer
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TO THE READER

A CATALOGUE of those Writers Names,
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A	F	P
Mr Ainsworth	Mr Forbes	Dr Perble
Dr Ames	Mr Fox	Mr Perkins
	Mr Frith	Mr Polanus
		Dr Preston

B	G	R
Bp Babington		
Mr Ball	Mr Gibbons	
Mr Bastingius	Mr Thos. Goodwin	Mr Reynolds
Mr Beza	Mr Gray, junr.	Mr Rollock
Mr Robert Bolton	Mr Greenham	Mr Rouse
Mr Samuel Bolton	Mr Grotius	
Mr Bradford		
Mr Bullinger		

C	H	S
		Dr Sibs
Mr Calvin	Bp Hall	Mr Slater
Mr Careless	Mr Thos. Hooker	Dr Smith
Mr Caryl		Mr Stock

L	T
Mr Cornwall	
Mr Cotton	Mr Tindal
Mr Culverwell	Mr Robert Town

D	M	V
Mr Dent	Mr Marbeck	Mr Vauchan
Dr Diodati	Mr Marshall	Mr Vaumeth
Mr D. Dixon	Peter Martyr	Dr Urban Regius
Mr Downham	Dr Mayer	Dr Ursinus
Mr Du Plessie	Wolfgangius Musculus	
Mr Dyke		

E	O	W
Mr Elton	Bernardine Ochine	Mr Walker
		Mr Ward
		Dr Willet
		Dr Williams
		Mr Wilson

THE
MARROW

OF
MODERN DIVINITY;
WITH NOTES.

INTERLOCUTORS.
EVANGELISTA, a Minister of the Gospel.
NOMISTA, a Legalist.
ANTINOMISTA, an Antinomian. And,
NEOPHITUS, a young Christian.

The INTRODUCTION.

§ 1. Differences about the law. § 2. A three-fold law.

Nom. **S**IR, My neighbour Neophytus and I, having lately had some conference with this our friend and acquaintance Antinomista about some points of religion; wherein he differing from us both, at last said, He would be contented to be judged by you our minister; therefore have we made bold to come unto you, all three

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Mr Culverwell

D **L** **T**
Mr Dent Mr Lestanno Mr Tindal
Dr Diodati Mr Lightfoot Mr Robert Towne
Mr D. Dixon Dr Luther
Mr Downham
Mr Du Plessa
Mr Dyke

D **M** **V**
Mr Dent Mr Marbeck Mr Vauchan
Dr Diodati Mr Marshall Mr Vaumeth
Mr D. Dixon Peter Martyr Dr Urban Regius
Mr Downham Dr Mayer Dr Urfinus
Mr Du Plessa Wolfangius Musculus **W**
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of us, to pray you to hear us, and judge of our differences.

Evan. Ye are all of you very welcome to me : and if you please to let me hear what your differences are, I will tell you what I think.

§ 1. Nom. The truth is, Sir, he and I differ in very many things ; but more especially about the law ; for I say, the law ought to be a rule of life to a believer ; and he saith, it ought not.

Neo. And surely, Sir, the greatest difference betwixt him and I is this ; he would persuade me to believe in Christ ; and bids me rejoice in the Lord, and live merrily, tho' I feel never so many corruptions in my heart, yea, tho' I be never so sinful in my life, the which I cannot do, nor, I think, ought to do : but rather to fear, and sorrow, and lament for my sins.

Ant. The truth is, Sir, the greatest difference betwixt my friend Nomista and I, is about the law ; and therefore that is the greatest we come unto you about.

Evan. I remember the apostle Paul willeth Titus to ' avoid contentions and strivings about the law, because they are unprofitable and vain,' Tit. iii. 9. And so I fear yours have been.

Nom. Sir, for my own part, I hold it very meet, that every true christian should be very zealous for the holy law of God ; especially now, when a company of these Antinomians do set themselves against it, and do what they can quite to abolish it, and utterly to root it out of the church ; surely, Sir, I think it not meet they should live in a Christian common-wealth.

Evan. I pray you, neighbour, Nomista, be not so hot, neither let us have such unchristian-like expressions amongst us ; but let us reason together in love, and with the Spirit of meekness, 1 Cor. iv. 21 as Christians ought to do. I confesse with the apostle, ' It is good to be zealously affected always in a good thing,' Gal. iv. 10. But yet, as the same apostle said of the Jews, so I fear I may say of some Caristi-

ans, that 'they are zealous of the law,' Acts xxi. 20. yea, some would be doctors of the law; and yet neither understand 'what they say, nor whereof they affirm,' 1 Tim. i. 7.

Nom. Sir, I make no doubt, but that I both know what I say, and whereof I affirm; when I say and affirm, that the holy Law of God ought to be a rule of life to a believer; for I dare pawn my soul for the truth of it.

Evan. But what law do you mean?

Nom. Why, Sir? what law do you think I mean; is there any more laws than one?

§ 2 Evan. Yea in the scriptures there is mention made of divers laws, but they may all be comprised under these three, viz. The law of words, the law of faith, and the law of Christ (a); Rom. iii. 27. Gal.

(a) These terms are scriptural, as appears from the whole texts quoted by our author, namely, Rom. iii. 26. 'Where is boasting then? it is excluded; by what law? of works? nay; but by the law of faith, Gal. vi. 2. 'Bear ye one another's burdens, and so fulfil the law of Christ.' By the law of works is meant the law of the ten commands as the covenant of works; by the law of faith, the gospel, or covenant of grace: for justification being the point upon which the apostle there states the opposition betwixt these two laws, it is evident that the former only is the law that doth not exclude boasting; and that the latter only is it, by which a sinner is justified in a way that doth exclude

boasting. By the law of Christ is meant the same law of the ten commands, as a rule of life in the hand of a Mediator to believers already justified, and not any one command of the law only: for bearing one another's burdens is a fulfilling of the law of Christ, as it is a loving one another; but, according to the scripture, that love is not a fulfilling of one commandment only, but of the whole law of the ten commands, Rom. xiii. 8. 9. 10. 'He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying,

vi. 2. and therefore I pray you tell me, when you say the law ought to be a rule of life to a believer, which of these three laws you mean?

namely, Thou shalt love thy neighbour as thyself: therefore love is the fulfilling of the law.' It is a fulfilling of the second table directly, and of the first table indirectly and consequentially: therefore by the law of Christ is meant, not one command only, but the whole law.

The law of works is the law to be done, that one may be saved: the law of faith is the law to be believed, that one may be saved; the law of Christ is the law of the Saviour, binding his saved people to all the duties of obedience, Gal. iii. 12. Acts xvi. 31.

The term law, is not here used univocally: for the law of faith is, neither in the scripture sense, nor in the sense of our author, a law properly so called. The apostle useth that phrase only in imitation of the Jews manner of speaking, who had the law continually in their mouths. But since the promise of the gospel proposed to faith, is called in scripture 'the law of faith,' our author was sufficiently warranted to call it so too. See Chap. I. § 3. so the law of faith is not a proper preceptive law.

The law of works, and the law of Christ, are in substance but one law, even the law of the ten commandments, the moral law, that

law which was from the beginning (Chap. II. Sect. 3. note a) continuing still the same in its own nature, but vested with different forms. And since that law is perfect, and sin is any want of conformity unto, or transgression of it; whatever form it be vested with, whether as the law of works, or as the law of Christ; all commands of God unto men must needs be comprehended under it; and particularly the command to repent, common to all mankind, Pagans not excepted, who doubtless are obliged as well as other, to turn from sin unto God; as also the command to believe in Christ, binding all to whom the gospel revelation comes; though in the mean time this law stands under different forms, to these who are in a state of union with Christ by faith, and to these who are not. So the law of Christ is not a new proper preceptive law, but the old proper preceptive law, which was from the beginning under a new accidental form.

The distinction betwixt the law of works, and the law of faith, cannot be converted, since the apostle doth so clearly distinguish them, Rom. iii. 27.

The distinction betwixt the law of works, and the

Nom. Sir, I know not the difference betwixt them; but this I know, that the law of the ten command-

law of Christ, as above explained according to the scripture, and the mind of our author, is the same in effect with that of the law, as a covenant of works, and as a rule of life to believers, Westminster Confes. chap. 19. art. 6. and ought to be admitted. For, 1. Believers are not under, but dead to the law of works, Rom. vi. 14. 'For ye are not under the law but under grace.' Chap. vii. 4. 'Wherefore my brethren, ye also are become dead to the law. . . That ye should be married to another, even to him who is raised from the dead,' 1b. 1 Cor. ix. 21. 'Being not without law to God, but under the law to Christ.' Some copies read here of God, and of Christ; the which I mention, not out of any regard to that different reading, but that upon the occasion thereof the sense is owned by the learned to be the same either way. To be under the law to God is without question, to be under the law of God; whatever it may be judged to import more, it can import no less: therefore to be under the law to Christ, is to be under the law of Christ. This text gives a plain and decisive answer to the question. How the believer is under the law of God? namely,

as he is under the law to Christ. 2. The law of Christ is an easy yoke, and a light burden, Matth. xi. 30. But the law of works to a sinner is an unupportable burden, requiring works as the condition of justification and acceptance with God, as is clear from the whole of the apostle's reasoning, Rom. iii. (and therefore it is called the law of works, for otherwise the law of Christ requires works too) and cursing every one that continues not in all things written in it to do them, Gal. iii. 10. The apostle assures us, that 'what things soever the law saith, it saith to them who are under the law,' Rom. iii. 19. The duties of the law of works, as such, are, as I conceive, called by our Lord himself 'heavy burdens, and grievous to be born,' Matth. xxiii. 4. 'For they viz. the Scribes and Pharisees, bind heavy burdens and grievous to be born, and lay them on men's shoulders: but they themselves will not move them with one of their fingers.' These heavy burdens were not human traditions, and rites devised by men, for Christ would not have commanded the observing and doing of these, as in this case he did. v. 3. 'Whatsoever they bid you observe, that

ments, commonly called the moral law, ought to be a rule of life to a believer.

observe and do,' neither were they the Mosaic rites and ceremonies, which were not then abrogated: for the Scribes and Pharisees were so far from not moving these burdens with one of their own fingers, that the whole of their religion was confined to them, namely, to the rites and ceremonies of Moses's law, and those of their own devising. But the duties of the moral law they laid on others, binding them on with the tie of the law of works; yet made no conscience of them in their own practice: the which duties nevertheless our Lord Jesus commanded to be observed and done.

"He who hath believed on Jesus Christ, though he be freed from the curse of the law, is not freed from the command and obedience of the law, but tied thereunto by a new obligation, and a new command from Christ. Which new command from Christ importeth help to obey the command." Practical use of saving knowledge, title. The third warrant to believe, fig. 5.

What this distinction amounts to is, That thereby a difference is constitute betwixt the ten commands, as coming from an absolute God out of Christ unto sinners; and the same ten commands

as coming from God in Christ unto them: a difference which the children of God, sifting their consciences before him to receive the law at his mouth, will value as their life, however they disagree about it in words and manner of expression. But that the original indispensable obligation of the law of the ten commands is in any measure weakened, by the believer's taking it, as the law of Christ, and not as the law of works: or that the sovereign authority of God the Creator, which is inseparable from it, for the ages of eternity, in what channel soever it be conveyed unto men, is thereby laid aside; will appear utterly groundless, upon an impartial consideration of the matter. For is not our Lord Jesus Christ equally with the Father and the Holy Spirit, JEHOVAH, the sovereign, supreme, most high God, Creator of the world? Isa. xlvii. 4. Jerem. xxiii. 6. with Psal. lxxxiii. 18. John i. 3. Rev. iii. 14. Is not the name, or sovereign authority of God in Christ? Exod. xxiii. 21. Is not he in the Father, and the Father in him? John xiv. 1. Nay, doth not 'all the fulness of the Godhead dwell in him?' Col. ii. 9. How then can the original obligation of the law of the ten commands, aris-

Evan. But the law of the ten commandments, or moral law, may be either said to be the matter of the law of works, or the matter of the law of Christ; and therefore I pray you tell me in whether of these senses you conceive it ought to be a rule of life to a believer?

Nom. Sir, I must confess, I do not know what you mean by this distinction: but this I know, that God requires that every Christian should frame and lead his life according to the rule of the ten commandments; the which if he do, he may then expect the blessing of God both upon his own soul and body; and if he do not then he can expect nothing else but his wrath and curse upon them both.

Evan. The truth is, neighbour Nomista, the law of the ten commandments, as it is the matter of the law of works, ought not to be a rule of life to a believer (b). But in thus saying, you have affirmed that it ought; and therefore therein you have erred from the truth. And now, friend Antinomista, that I may also know your judgement, when you say the law ought not to be a rule of life to a believer, pray tell me what law you mean?

Ant. Why, I mean the law of the ten commandments.

Evan. But whether do you mean that law as it is the matter of the law of works, or as it is the matter of the law of Christ?

ing from the authority of the Creator Father, Son, and Holy Ghost, be weakned by its being issued unto the believer from and by that blessed channel, the Lord Jesus Christ?

As for the distinction betwixt the law of faith and the law of Christ, the latter is subordinated unto the former. All men by nature are

under the law of works; but taking the benefit of the law of faith, by believing in the Lord Jesus Christ, they are set free from the law of works, and brought under the law of Christ. Matth. xi. 28,

29. 'Come unto me, all ye that labour and are heavy laden—take my yoke upon you.

[b] See the following note.

Ant. Surely, sir I do conceive that the ten commandments are no way to be a rule of life to a believer; for Christ hath delivered him from them.

Evan But the truth is, the law of the ten commandments, as it is the matter of the law of Christ, ought to be a rule of life to a believer (c); and there-

[c] The law of the ten commands, being the natural law was written on Adam's heart in his creation; while as yet it was neither the law of works, nor the law of Christ, in the sense wherein these terms are used in scripture, and by our author. But after man was created, and put into the garden, this natural law having, unto man liable to fall away from God, a threatening of eternal death in case of disobedience, had also a promise of eternal life annexed to it in case of obedience; in virtue of which he having done his work, might thereupon plead and demand eternal life. Thus it became the law of works, whereof the ten commands were, and are still the matter. All mankind being ruined by the breach of this law, Jesus Christ obeys and dies in the room of the elect, that they may be saved: they being united to him by faith, are, thro' his obedience and satisfaction imputed to them, freed from eternal death, and become heirs of everlasting life: so that the law of works, being fully satisfied, expires as to them, as it would have done of course in the case of

Adam's having stood the time of his trial, howbeit it remains in full force as to unbelievers. But the natural law of the ten commands, which can never expire or determine, but obligeth in all possible states of the creature, in earth, heaven, and hell is, from that moment the law of works expires as to believers, issued forth to them still liable to infirmities, tho' not falling away like Adam, in the channel of the covenant of grace, bearing a promise to obey Ezek. xxxvi. 27. and, agreeable to their state before the Lord, having annexed to it a promise of the tokens of God's fatherly love for the sake of Christ, in case of that obedience; and a threatening of God's displeasure in case of their disobedience, John xiv. 21. 'He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father; and I will love him, and manifest myself to him.' Psal. lxxxix. 31, 32, 33, 'If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their ini-

fore, you having affirmed to the contrary, have therein also erred from the truth.

Nom. The truth is, sir, I must confess, I never took any notice of this threefold law, which it seems, is mentioned in the New Testament.

Ant. And I must confess, if I took any notice of them, I never understood them.

Evan. Well give me leave to tell you, that so far forth as any man comes short of the true knowledge of this threefold law (d), so far forth he comes short both of the true knowledge of God and of himself; and therefore I wish you both to consider of it.

quity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.' Thus it becomes the law of Christ to them; of which law also the same ten commands are likewise the matter. In the threatenings of this law there is no revenging wrath; and in the promises of it no proper conditionality of works: but here is the order in the covenant of grace, to which the law of Christ belongs; a beautiful order of grace, obedience, particularly favours, and chastisements for disobedience. Thus the ten commands stand, both in the law of works, and in the law of Christ at the same time, being the common matter of both: but as they are the matter of (i. e. stand in) the law of works, they are actually a part of the law of works; howbeit, as they are the matter of, or stand in, the law of Christ, they are actually a part, not of the

law of works, but of the law of Christ. And as they stand in the law of Christ, our author expressly asserts, against the Antinomian, that they ought to be a rule of life to a believer; but that they ought to be a rule of life to a believer, as they stand in the law of works, he justly denies against the Legalist. Even as when one and the same crime stands forbidden in the laws of different independent kingdoms, it is manifest that the rule of life to the subjects in that particular is the prohibition, as it stands in the law of that kingdom, whereof they are subjects respectively, and not as it stands in the law of that kingdom of which they are not subjects.

[d] Not of the terms used here to express it by, but of the things thereby meant, to wit, the covenant of works, the covenant of grace, and the law as a rule of life to believers, in whatever terms these things be expressed.

Nom. Sir, if it be so. you may do well to be a means to inform us, and help us to the true knowledge of this threefold law: and therefore, I pray you, first tell us what is meant by the law of works.



CHAP. I.

Of the Law of Works, or Covenant of Works.



§ 1. The nature of the Covenant of Works. § 2. Adams fall. § 3. The sinfulness and misery of mankind by the Fall. § 4. No recovery by the Law, or Covenant of Works. § 5. The Covenant of Works binding, though broken.

§ 1 Evan. **T**HE law of works opposed to the law as faith *. Rom. iii. 27. holds forth much as the covenant of works: for it is manifest, saith Musculus, that the word which signifieth covenant or bargain is put for law: so that you see the law of works is as much to say as the covenant of works. The which covenant the Lord made with all mankind in Adam before the fall: the sum whereof was, 'Do this, and thou shalt live,' Lev. xviii. 5. 'and if thou do it not, thou shalt die the death,' Gen. ii. 17. In which covenant there was, First, contained a precept, 'do this.' Secondly, a promise joined unto it, 'If thou do it, thou shalt live.' Thirdly, a like threatening, 'If thou do it not, thou shalt die the death †.' Imagine saith Musculus,

* Ball on the covenant of grace, p. 9. Com. Pla. Eng. p. 118.
 † Ames. Med. Eng. p. 42.

that God had said to Adam, "Lo, to the intent that thou mayest live, I have given thee liberty to eat, and have given thee abundantly to eat†: let all the fruits of paradise be in thy power. one tree except, which see thou touch not, for that tree I keep to mine own authority: the same is the tree of knowledge of good and evil; if thou touch it, the meat thereof shall not be life, but death."

Nom. But Sir, you said, that the law of the ten commandments, or moral law, may be said to be the matter of the law of works; and you have also said, that the law of works is as much to say as the covenant of works; whereby it seems to me, you hold that the law of the ten commandments was the matter of the covenant of works, which God made with all mankind in Adam before his fall.

Evan. That is a truth agreed upon by all authors and interpreters that I know. And indeed the law of works (as a learned author saith ‡) signifies the moral law; and the moral law, strictly and properly taken, signifies the covenant of works(a).

† Com. pla. p. 31.

‡ Downham on justif. p. 433, 465.

[a] The moral law is an ambiguous term among divines. 1. The moral law is taken for the decalogue or ten commands simply. So the law in ten commands is owned to be commonly called the moral law, Westm. confes. chap. xix. art. 2, 3. And thus our author hath hitherto used that term, reckoning the moral law not the covenant of works itself, but only the matter of it. 2. The moral law is taken for the ten commands having the promise of life, and threatening of death annexed to them; that is, for the law

or covenant of works. Thus the moral law is described to be, "The declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all these duties of holiness and righteousness, which he oweth to God and man; promising life upon the fulfilling, and threatening death upon the breach of it." Larg. Cat. Quest. 93. That this is the covenant of works is clear from Westm. Conf.

Nom. But, Sir, what is the reason you call it but the matter of the covenant of works?

Evan. The reason why I rather chuse to call the law of the ten commandments the matter of the covenant of works, than the covenant itself, is because I conceive that the matter of it cannot properly be called the covenant of works, except the form be put upon it; i. e. Except the Lord require, and man undertake to yield, perfect obedience thereunto, upon condition of eternal life and death:

And therefore, till then, it was not a covenant of works betwixt God and all mankind in Adam. As for example, you know, that altho' a [servant(b)] have an ability to do a master's work, and though a master have wages to bestow upon him for it; yet is there not a covenant betwixt them till they have thereupon agreed. Even so, though man at the first had power to

chap. xix. art. 1. "God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it." And this our author owns to be the sense of that term, strictly and properly taken: the reason whereof I conceive to be, that the moral law properly signifying the law of manners, answers to the scripture term, the law of works, by which is meant the covenant of works. And if he had added, that in this sense believers are delivered from it, he had said no more than the larger catechism doth, in these words: "They that are regenerate and believe in Christ, be delivered

from the moral law as a covenant of works." Quest. 97. But in the mean time it is evident, he does not here use that term in this sense: and in the next paragraph, save one, he gives a reason why he doth not so use it.

[b] Not a hired servant, for there is a covenant betwixt such an one and the master; but a bond servant, bought with money off another person, or born in the master's house; who is obliged to serve his master, and is liable to punishment in case he do not, but cannot demand wages, since there is no covenant between them.

This was the case of mankind, with relation to the Creator, before the covenant of works was made.

yield perfect and perpetual obedience to all the ten commandments, and God had an eternal life to bestow upon him; yet was there not a covenant betwixt them till they were thereupon agreed.

Nom. But Sir, you know there is no mention made in the book of Genesis of this covenant of works, which, you say, was made with man at first.

Evan. Though we read not the word covenant betwixt God and man yet have we there recorded what may amount to as much: * for God provided, and promised to Adam eternal happiness, and called for perfect obedience, which appears from God's threatening, Gen. ii. 17 for if man must die if he disobeyed, it implies strongly, that God's covenant was with him for life, if he obeyed.

Nom. But, Sir, you know the word covenant signifies a mutual promise, bargain, and obligation, betwixt two parties †. Now though it is implied that God promised man, to give him life, if he obeyed; yet we read not, that man promised to be obedient.

Evan. I pray take notice, that God doth not always tie man to verbal expressions §; but doth often contract the covenant in real impressions, in the heart and frame of the creature (c) and this was the manner of covenanting with man at the first (d); for God had furnished his soul with an understanding mind ‡,

* Ball on the covenant, p. 6.

† Walker on the

covenant, page 39.

§ Ball on the covenant, p. 5.

‡ Calv. Inst. fol. Eng. page 8.

[c] The soul approving, embracing, and consenting to the covenant; which, without any more, is plain language, though not unto men, yet unto God who knoweth the heart.

[d] The covenant being revealed to man created after God's own image, he could not but perceive the equity and benefit of it; and

so heartily approve, embrace, accept, and consent to it. And this accepting is plainly intimated in Eve's words to the serpent, Gen. iii. 2, 3. 'We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die.'

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whereby he might discern good from evil, and right from wrong; and not only so, but also in his will was most great uprightness, Eccl. vii. 29 and his instrumental parts (e) were orderly framed to obedience. The truth is, God did engrave in man's soul wisdom and knowledge of his will and works, and integrity in the whole soul, and such a fitness in all the powers thereof, that neither the mind did conceive, nor the heart desire, * nor the body put in execution, any thing, but that which was acceptable to God; so that man endued with these qualities, was able to serve God perfectly.

Nom. But, Sir, how could the law of the ten commandments be the matter of this covenant of works; when they were not written, as you know, till the time of Moses?

Evan, Though they were not written in tables of stone until the time of Moses †, yet were they writ in the tables of man's heart in the time of Adam; for we read that man was created in the image or likeness of God, Gen. i. 27. And the ten commandments are a doctrine agreeing with the eternal wisdom, and justice that is in God; wherein he hath so painted out his own nature, that it doth in a manner express the very image of God, Col. iii. 10. And doth not the apostle say, Eph. iv. 24. that the image of God consists 'in knowledge, righteousness, and true holiness?' And is not knowledge, righteousness and true holiness, the perfection of both the tables of the law? And indeed saith Mr Rollock, it could not well stand with the justice of God, to make a covenant with man, under the condition of holy and good works, and perfect obedience to his law, except he had first created man holy and pure,

* Basting, cat. n. 8. † Ursin. cat. p. 517. Calv. inst. p. 190. § Treat. of effectual calling, page 20. or thereabouts.

[e] Executive faculties & known and willed was to be powers, whereby the good done.

and engraven his law in his heart, whence those good works should proceed.

Nom. But yet I cannot but marvel that God in making the covenant with man, did make mention of no other commandment than that of the forbidden fruit.

Evan. Do not marvel at it; for by that one species of sin the whole genus or kind is shewn; as the same law, being more clearly unfolded*, Deut. xxvii. 26. Gal. iii. 10 Doth express. And indeed, in that one commandment the whole worship of God did consist; as obedience, honour, love, confidence and religious fear; together with the outward abstinence from sin, and reverend respect to the voice of God; yea, herein also consisted his love, and so his whole duty, to his neighbour (f), so that as a learned writer saith, Adam heard as much † in the garden as Israel did at Sinai; but only in fewer words, and without thunder! §

Nom. But Sir, ought not man to have yielded perfect obedience to God, though this covenant had not been made betwixt them?

Evan. Yea indeed, perfect and perpetual obedience was due from man unto God, tho' God had made no promise to man: for when God created man at first, he put forth an excellency from himself into him; and therefore it was the bond and tie that lay upon man, to return that again unto God (g); so that man

* Hugo Grot. defens. fid. page 7. 1. † Of the law § Lightfoot, miscel. page 282.

(f) That one commandment was in effect a summary of the whole duty of man: the which clearly appears, if one considers, that the breach of it was a transgressing of all the ten commands at once, as our author afterwards distinctly sheweth.

(g) God having given man a being after his own image, a glorious excellency, it was

his natural duty to make suitable returns thereof unto the giver, in a way of duty, being and acting for him; even as the waters, which originally are from the sea, do, in brooks and rivers, return to the sea again. Man being of God as his first cause, behoved to be to him as his chief and ultimate end, Rom. xi. 36.

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being God's creature, by the law of creation, he owed all obedience and subjection to God his Creator*.

Nom. Why then was it needful, that the Lord should make a covenant with him, by promising him life, and threatening him with death?

Evan. For answer hereunto, in the first place, I pray you understand, that man was a reasonable creature, able to make choice of his way, and therefore it was meet there should be such a covenant made with him, that he might, according to God's appointment serve him after a reasonable manner †. Secondly, it was meet there should be such a covenant made with him, to shew that he was not such a prince on earth, but that he had a sovereign Lord §: therefore God set a punishment upon the breach of his commandment [h]: that man might know his inferiority, and that things berwixt him and God were not as betwixt equals. Thirdly, it was meet there should be such a covenant made with him to show that he had nothing by personal immediate and underived right, but all by gift and gentleness ¶: so that you see it was an equal covenant [i], which God, out of his prerogative royal made with mankind in Adam before his fall.

Nom. Well, Sir, I do perceive that Adam and all mankind in him were created most holy.

Evan. Yea, and most happy too; for God placed him in paradise in the midst of all delightful pleasures and contents, wherein he did enjoy most near and sweet communion with his Creator, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore, Psal. xvi. 11. so that if Adam had re-

* Reynolds on Psalm cx. page 403. † Ibid. 405.

§ Gibbons on Gen. page 97. Ball on the coven. page 11.

¶ Reynolds on cx. page 406.

[h] viz. The punishment of death upon the breach of his commandment touching the forbidden fruit.
(i) i. e. An equitable covenant, fair and reasonable.

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ceived of the tree of life* by taking and eating it, while he stood in the state of innocency before his fall, he had certainly been established in a happy estate for ever, and could not have been seduced and supplanted by Satan, as some learned men do think, and as God's own words seem to imply, Gen. iii. 22. (k).

* Walker on the coven. page 89.

[k] The author saith, that some learned men think so, and that the words, Gen. iii. 22, seem to imply so much; but all this amounts not to a positive determination of the point. The words are these,

'Behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and live for ever.' Whether or not these words seem to imply some such thing, I leave to the judgement of the reader, whom I incline not to entertain with mine own or others conjectures upon the head: But three things I take to be plain, and beyond conjecture, in this text. 1. That there is no irony nor scoff here, as many think there is; but on the contrary a most pathetic lamentation over fallen man. The literal version and sense of the former part of the text runs thus; 'Behold the man that was one of us,' &c. compare for the version, Lam. iii. 1. Psal. iii. 7. and for the sense, Gen. 1. 26. 27. 'And God said, Let us make man in our image.---So God created man in his own image,' &c. The latter part of the text I would read thus:

'And eat, that he may live for ever;' compare for this version, Exod. 17. 23. 1 Sam. vi. 8. It is evident the sentence is broke off abruptly, the words, 'I will drive him out,' being suppressed; even as in the case of a father with sighs, sobs, and tears, putting his son out of doors.

2. That it was God's design to prevent Adam's eating of the tree of life, as he had eaten of the forbidden tree, lest he---take also of the tree of life; thereby mercifully taking care that our fallen father, to whom the covenant of grace was now proclaimed, might not according to the corrupt natural inclination of fallen mankind, run back to the covenant of works for life and salvation, by partaking of the tree of life, a sacrament of that covenant, and so reject the covenant of grace, by eating of that tree now, as he had before broken the covenant of works, by eating of the tree of knowledge of good and evil. 3. That at this time Adam did think, that by eating of the tree of life he might live for ever. Further I do not here in this matter.

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§ 2 Nom. But it seemeth that Adam did not continue in that holy and happy estate.

Evan. No indeed; for he disobeyed God's expresse command. in eating the forbidden fruit, and so became guilty of the breach of the covenant*.

Nom. But, Sir, how could Adam, who had his understanding so sound, and his will so free to chuse good, be so disobedient to God's expresse command?

Evan. Though he and his will were both good, yet were they mutably good: so that he might stand or fall at his own election or choice†.

Nom. But why then did not the Lord create him immutable? or why did he not so over-rule him in that action, that he might not have eaten the forbidden fruit[]

Evan. The reason why the Lord did not create him immutable, was because he would be obeyed out of judgement and free choice. and not by faral necessity, and absolute determination(m); and withal, let me tell you, it was not reasonable to restrain God to this point, to make man such a one as would not, nor could not sin at all‡; for it was at his choice to create him how he pleased. But why he did not uphold him with strength of stedfast continuance; that resteth hidden in God's secret counsel[n]. Howbeit this we may cer-

* Mr Slater on the second coven.

† Dent. Path-

way, page 304.

§ Reynolds on Psalm cx. page 406.

‡ Calv. Inst. page 81.

[1] These are two distinct questions, both of them nativly arising from a legal temper of spirit: and I doubt if ever the heart of a sinner shall receive a satisfying answer as to either of them, until it come to embrace the gospel-way of salvation; taking up its everlasting rest in Christ, for wisdom, righte-

ousness, sanctification and redemption.

[m] See the following note.

[n] Immutability, properly so called, or absolute unchangeableness, is an incommunicable attribute of God; Mal. iii. 6. Jam. i. 17. and mutability or changeableness, is so of the natura

tainly conclude, that Adam's state was such as served to take away from him all excuse; for he received so much, that of his own will he wrought his own destruction; for because this act of his was a wilful transgression of a law; under the precepts whereof he was most justly created; and unto the malediction whereof he was as necessarily and righteously subject, if transgressed: for, as being God's creature, he was to be subject to his will; so, by being God's prisoner, he was as justly subject to his wrath; and that so much

§ Reynolds on Psalm cx. page 406.

of a creature, that it should cease to be a creature, or a dependent being, if it should cease to be mutable. But there is an immutability, improperly so called, which is competent to the creature, whereby it is free from being actually liable to change in some respect: the which in reference to man, may be considered two ways; 1. As putting him beyond the hazard of change by himself. In the former sense man was indeed made immutable in point of moral goodness; for he could only be made sinful or evil by himself, and not by any other. If he had been made immutable in the latter sense, that immutability behoved either to have been woven into his very nature, or else to have arisen from confirming grace. Now God did not create man thus immutable in his nature; which is it that the first question aims at; and that for this very good reason, viz. That

at that rate, man would have obeyed by fatal necessity and absolute determination, as one not having so much as a remote power in his nature to change himself. And neither glorified saints, nor angels are thus immutable; their immutability in goodness entirely depending on confirming grace. As for immutability by confirming grace, which is it that the second question aims at, it is conferred on glorified saints and angels: but why it was not afforded to Adam at his creation, our author wisely declines to give any reason. "The reason saith he, why the Lord did not create him immutable, was, because, &c. but why he did not uphold him with strength of steadfast continuance, that resteth hidden in God's secret counsel."

for i. e. He received so much strength, that it was not of weakness, but wilfulness, that he destroyed himself.

the more, by how much the precept was most just, the obedience more easy, the transgression more unreasonable, and the punishment more certain.

§ 3. Nom. And was Adam's sin and punishment imputed unto his whole offspring?

Evan. Yea indeed; for saith the apostle, Rom. v. 12 Death passed upon all men, for that all have sinned; or, in whom all have sinned, that is in Adam. The very truth is, Adam, by his fall, threw down our whole nature (p) headlong into the same destruction†, and drowned his whole offspring in the same gulf of misery(q). And the reason is, because by God's appointment he was not to stand or fall as a single person only, but as a common public person, representing all mankind to come of him; r: therefore as all that happiness, all those gifts and endowments which were bestowed upon him, were not bestowed upon him alone, but also upon the whole nature of man [s]; and as that covenant which was made with him, was made with whole mankind; even so he, by breaking covenant, lost all, as well for us as for himself; as he received all for himself and us, so he lost all both for himself and us. +

Nom. Then, Sir, it seemeth, by Adam's breach of covenant, all mankind were brought into a miserable condition.

Evan. All mankind, by the fall of Adam, received a twofold damage §§; First a deprivation of all original goodness: Secondly an habitual natural proneness to all kind of wickedness†: for the image of God after which they were created, was forthwith blotted out; and in the place of wisdom, righteousness and true

+ Cal. Inst. page 106, 107.

of faith, p. 85.

+ Pemble vind. fid. p. 99.

golden candlesticks, page 3.

§ Goodwin's triumph

§§ Seven

† Basten. cat. page 10.

(p) i. e. All mankind.

† With himself.

viz. By virtue of the

blessing of fruitfulness given before the fall.

† i. e. All mankind

Holiness, came blindness, uncleanness, falshood and injustice. The very truth is our whole nature it was thereby corrupted, defiled, deformed depraved infected made infirm, frail, malignant, full of venom, contrary to God; yea, enemies and rebels unto him*. So that saith Luther†, this is the title we have received from Adam; in this one thing we may glory, and in nothing else at all; namely, that every infant that is born into the world, is wholly in the power of sin, death, Satan hell, and everlasting damnation. Nay, saith Musculus§, the whirlpool of man's sin in paradise is bottomless and unfearchable.

Nom. But, Sir, methinks it is a strange thing that so small an offence as eating of the forbidden fruit seems to be, should plunge whole mankind into such a gulf of misery.

Evan. Though at the first glance it seems to be a small offence: yet if we look more wisely upon the matter it will appear an exceeding great offence +: for thereby intolerable injury was done to God; as first His dominion and authority in his holy command was violated. 2dly, His justice, truth, and power, in his most righteous threatings, were despised. 3dly, His most pure and perfect image, wherein man was created in righteousness and true holiness, was utterly defaced. 4thly, His glory, which by an active service the creature should have brought to him, was lost and despoiled: Nay, how could there be a greater sin committed than that, when Adam at that one clap broke all the ten commandments-?

Nom. Did he break all the ten commandments, say you? Sir, I beseech you shew me wherein?

Evan. 1. He chose himself another God when he followed the devil§§.

* Urban Reg. in Chr. ser. to Eras, p. 12. † Chof. ser. p. 9 § Com. pla. p. 14. + Reynolds on Psalm cx. p. 407. Lightfoot miscel. p. 183. §§ Ibid.

All mankind

By i. e. Barackly.

2. He idolized and deified his own belly (x); as the apostle's phrase is, "He made his belly his God."

3. He took the name of God in vain, when he believed him not.

4. He kept not the rest and estate wherein God had set him^{xxi}.

5. He dishonoured his father which was in heaven; and therefore his days were not prolonged in that land which the Lord his God had given him.

6. He massacred himself and all his posterity.

7. From Eve he was a virgin, but in eyes and mind he committed spiritual fornication.

8. He stole like Achan, that which God had set aside not to be meddled with: and this his stealth is that which troubles all Israel, the whole world.

He bare witness against God, when he believed the witness of the devil above him.

10. He covered an evil covetousness, like Amnon, which cost him his life and all his progeny. Now, whosoever considers what a nest of evils here were committed at one blow, must needs, with Musculus† see our case to be such, that we be compelled every way to commend the justice of God, and to condemn the sin of our first parents, saying concerning all mankind, as the prophet Hosea doth concerning Israel, "O Israel, thou hast destroyed thyself," Hof. xiii. 9.

§ 4. Nom. But, Sir, had it not been possible for Adam both to have holpen himself and his posterity out of this misery, by renewing the same covenant with God, and keeping it for afterwards?

Evan. No, by no means; for the covenant of works was a covenant no way capable of renovation.

† Com. pla. p. 13.

§ Bolton's true bounds, p. 13. 14

[x] That is.

[xx] See the note [b] p.

[y] 2 Sam. xiii.

[z] i. e. To justify God.

(a). When he had once broke it, he was gone for ever; because it was a covenant between two friends; but now fallen man was become an enemy. And besides, it was an impossible thing for Adam to have performed the conditions which now the justice of God did necessarily require at his hands; for he was now become liable to the payment of a double debt, to wit, the debt of satisfaction for his sin committed in time past, and the debt of perfect and perpetual obedience for the time to come; and he was utterly unable to pay either of them.

Nom. Why was he unable to pay the debt of satisfaction for his sin committed in time past?

Evan. Because his sin in eating the forbidden fruit, for that is the sin I mean, (b) was committed against an infinite and eternal God, and therefore merited an infinite and eternal satisfaction; which was to be either some temporal punishment equivalent to eternal damnation, or eternal damnation itself. Now Adam was a finite creature, therefore between finite and infinite there could be no proportion; so that it was impossible for Adam to have made satisfaction by any temporal punishment; and if he had undertaken to have satisfied by an eternal punishment, he should always

§ Urfin. cat. page 112.

[a] The covenant of works could by no means be renewed by fallen Adam, so as thereby to help himself and his posterity of this misery, the which is the only thing in question here: otherwise indeed it might have been renewed; which is evident by this sad token, that many do actually renew it in their covenanting with God, being prompted thereto by their ignorance of the high demands of the law, their own better inability, and the way

of salvation by Jesus Christ. And from the same principle our Legalist here makes no question but Adam might have renewed it, and kept it too, for the aftertime; only, he questions whether or not Adam might thereby have helped himself, and his posterity too, out of the misery they were brought into by his sin.

[b] That being the sin in which all mankind fell with him, Rom. v. 15.

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have been satisfying, and never have satisfied, as is the case of the damned in hell.

Nom. And why was he unable to pay the debt of perfect and perpetual obedience for the time to come?

Evan. Because his precedent power to obey was, by his fall, utterly impaired: for thereby his understanding was both feebled and drowned in darkness; and his will was made perverse, and utterly deprived of all power to will well; and his affections were quite set out of order; and all things belonging to the blessed life of the soul were extinguished both in him and us† so that he was become impotent, yea dead, and therefore not able to stand in the lowest terms to perform the meanest condition. The very truth is, our father Adam falling from God, did by his fall, so dash him and us all in pieces, that there was no whole part left, either in him or us, fit to ground such a covenant upon. And this the apostle witnesseth, both when he said, 'We are of no strength; and, 'The law was made weak, because of the flesh' Rom. v. 6 and viii. 3.

Nom. But, Sir, might not the Lord have pardoned Adam's sin without satisfaction?

Evan. O no; for justice is essential in God, and it is a righteous thing with God, that every transgression receive a just recompense [c]; and if recompense be just, it is unjust to pardon sin without satisfaction. And though the Lord had pardoned and forgiven his former transgression, and so set him in his former condition of amity and friendship; yet having no power to keep the law perfectly, he could not have continued herein [d].

† Ursin. cat. p. 112.
true bounds, p. 133.

† Calv. Inst. p. 117. Bolton's

(c) 2 Thess. i. 6. 'Seeing it is a righteous thing with God to recompence tribulation to them that trouble you,' Heb. ii. 2. 'Every

transgression and disobedience received a just recompence.'

(d) But would have sinned again, and so fallen under the curse anew.

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Nom. And is it also impossible for any of his posterity to keep the law perfectly?

Yea, indeed, it is impossible for any mere man in the time of this life to keep it perfectly: yea, tho' he be a regenerate man: for the law requireth of man, that he 'love the Lord with all his heart, soul and might;' and there is not the holiest man that lives, but he is flesh as well as spirit in all parts and faculties of his soul, and therefore cannot love the Lord perfectly: Yea, and the law forbiddeth all habitual concupiscence, not only saying, 'Thou shalt not consent to lust' but, 'Thou shalt not lust:' it doth not only command the binding of lust, but forbids also the being of lust: and who in this case can say My heart is clean?

Ant. Then, friend Nomista, take notice, I pray, that as it was altogether impossible for Adam to return into that holy and happy estate wherein he was created by the same way he went from it (e); so is it for any of his posterity; and therefore, I remember one† saith very wittily, The law was Adam's lease when God made him tenant of Eden; the conditions of which bond when he kept not, he forfeited himself and all of us. God read a lecture of the law to him before he fell, to be a hedge to him to keep him in paradise; but when Adam would not keep within compass, this law is now become as the flaming sword at Eden's gate, to keep him and his posterity out.

† Lightfoot's Miscel. page 282.

(e) Walking back by the way of the covenant of works which he left by his sinning.

Object. Do we not then make void the law, Rom. iii. 31. leaving an imputation of dishonour upon it as a disregarded path, by pretending to return another way? Ant. Sinners being united to Christ by faith, return, being carried back the same way they

came; only their own feet never touch the ground; but the glorious Mediator sustaining the persons of them all, walked every bit of the road exactly Gal. iv. 4. 5. Thus in Christ, the way of free grace, and of the law, sweetly meet together: and through faith we establish the law, *ibid.*

§ 5. Nom. sir, you know, that when a covenant is broken, the parties that were bound are freed, and methinks, both Adam and his posterity should have been released from the covenant of works when it was broken, especially considering they have no strength to perform the condition of it.

Evan. Indeed it is true, in every covenant, if either party fail in his duty, and perform not his condition, the other party is thereby freed from his part; but the party failing is not freed till the other release him: and therefore, though the Lord be freed from performing his condition, that is, from giving to man eternal life, yet so is not man from his part: no, tho' strength to obey were lost, yet man having lost it by his own default, the obligation to obedience remains still; so that Adam and his offspring are no more discharged of their duties, because they have no strength to do them, than a debtor is quitted of his bond, because he wants money to pay it. And thus, neighbour Nomista, I have according to your desire, endeavoured to help you to the true knowledge of the law of works.

But Nomista, I have not yet told you the true nature of the law of faith.



CHAP. II.

Of the Law of Faith; or, Covenant of Grace.



§ 1. Of the eternal purpose of Grace. § 2. Of the Promise. § 3. Of the Performance of the Promise.

Ant. I beseech you, Sir, proceed to help us to the true knowledge of the law of faith.

Evan. The law of faith is as much to say as the co-

venant of grace or the gospel, which signifieth good, merry, glad, and joyful tidings; that is to say, that God to whose eternal knowledge all things are present, and nothing past or to come, foreseeing man's fall, before all time purposed [a], and in time promised [b], and in the fulness of time performed [c], the sending of his Son Jesus Christ into the world, to help and deliver fallen mankind [d].

§ Tindal, path to holy scrip. p. 372.

[a] 2 Tim. i. 9. 'Who hath saved us according to his own purpose and grace, which was given us in Christ Jesus before the world began.' Eph. iii. 11. 'According to the eternal purpose which he purposed in Christ Jesus our Lord.'

[b] Rom. i. 1, 2. 'The gospel of God, which he had promised afore by his prophets in the holy scriptures.'

[c] Gal. iv. 4, 5. 'But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law.'

[d] These are the good tidings, this is the law of faith, i. e. the law to be believed for salvation, which the apostle plainly teacheth, Rom. i. 16. 'The gospel is the power of God unto salvation to every one that believeth,' and v. 17. 'For therein is the righteousness of God reveal-

ed from faith to faith.' In this last text, clouded with a great variety of interpretations, I think there is a transposition of words to be admitted, and would read the whole verse thus: For therein is revealed the righteousness of God by faith, unto faith; as it is written, but the just by faith shall live.' The key to this construction and reading of the words in the former part of the verse, is the testimony adduced by the apostle in the latter part of it, from Habak. ii. 4 where the original text appears to me to determine the version of that testimony as here offered. The sense is, the righteousness which is by faith, namely, the righteousness of Christ, the only righteousness in which a sinner can stand before God, is in the gospel revealed unto faith, i. e. to be believed. See a like phrase, 1 Tim. iv. 13. translated after this manner

SECTION I

Of the Eternal Purpose of Grace.

Ant. I Beseech you, Sir, let us hear more of these things; and first of all, shew how we are to conceive of God's eternal purpose in sending of Jesus Christ.

Evan. Why, here the learned frame a kind of conflict in God's holy attributes; and by a liberty which the Holy Ghost, from the language of holy scripture, alloweth them, they speak of God after the manner of men, as if he were reduced to some straits and difficulties, by the cross demands of his several attributes. [a] for truth and justice stood up, and said, that man had sinned, and therefore man must die; and so called for the condemnation of a sinful, and therefore worthily a cursed creature, or else they must be violated: for thou saidst, say they to God 'In what day that thou eatest of the tree of the knowledge of good and evil, thou shalt die the death.' Mercy on the other side pleaded for favour, and appeals to the great court in heaven: and there it pleads, saying, Wisdom and power and goodness have been all manifest in the creation; and anger and justice, they have been magnified in man's misery, that he is now plunged into by his fall: but I have not yet been manifested [b]. O! let favour and compassion be shewed towards man, wofully seduced and overthrown by Satan! O! said they [c] unto God, it is a royal thing to relieve the distressed; and the greater any one is, Reynolds on Psalm cx. p. 407, 408. + William's seven golden candlesticks, p. 319. 9. Hooker's soul just. page 377.

[a] Hos. xi. 3. 'How shall I give thee up Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turn-

ed within me, my repentings are kindled together.

[b] Mercy requires an object in misery.

[c] Viz Favour and compassion.

the more placable and gentle he ought to be. But Justice replied, if I be offended, I must be satisfied, and have my right: and therefore I require, that man who hath lost himself by his disobedience, should for remedy set obedience against it, and so satisfy the judgement of God. Therefore the wisdom of God became an umpire, and devised a way to reconcile them, † concluding, that before there could be reconciliation made, there must be two things effected; 1st, A satisfaction of God's justice. 2^{dly}, A reparation of man's nature (cc), which two things must needs be effected by such a middle and common person, † that had both zeal towards God, that he might be satisfied, and compassion towards man, that he might be repaired; such a person, as having man's guilt and punishment translated on him, might satisfy the justice of God, and as having a fulness of God's Spirit and holiness in him, might sanctify and repair the nature of man (d)

Cal. Inst. p. 117.

Reynolds on Psalm cx. p. 408.

[See] See the following note.

† 1st As man lay in ruins by the fall, guilty and unclean, there stood in the way of his salvation by mercy designed, 1. The justice of God, which could not admit the guilty creature, and, 2. The holiness of God, which could not admit the unclean and unholy creature, to communion with him. Therefore, in the contrivance of his salvation, it was necessary, that provision should be made for the satisfaction of God's justice, by payment of the double debt mentioned above; namely, the debt of punishment, and the debt of perfect obedience. It was also necessary, that provision should be made for the sanctification of the sinner, the repairing of the lost image

of God in him. And man being as unable to sanctify himself, as to satisfy justice, (a truth which proud nature cannot digest) the saviour behoved, not only to obey and suffer in his stead, but also to have a fulness of the Spirit of holiness in him to communicate to the sinner, that his nature might be repaired thro' sanctification of the Spirit. Thus was the groundwork of man's salvation laid in the eternal council; the sanctification of the sinner, according to our author, being as necessary to his salvation as the satisfaction of justice; for indeed the necessity of the former, as well as of the latter, ariseth from the nature of God, and therefore is an absolute necessity.

And this could be none other but Jesus Christ. One of the three persons of the blessed Trinity. And therefore, He* by his father's ordination, his own voluntary suception, and the holy spirit's sanctification, was fitted for the business. Whereupon there was a special covenant †, or mutual agreement made between God and Christ, as is expressed, Isa. liii. 10. that if Christ would make himself a sacrifice for sin, then he should see his seed, he should prolong his days, and the pleasure of the Lord should prosper by him. So in Psal. lxxxix. 19. the mercies of this covenant between God and Christ, under the type of God's covenant with David, are set forth; 'Thou spakest in vision to thy holy One, and saidst, I have laid help upon One that is mighty;' or, as the Chaldee expoundeth, 'One mighty in the law. As if God had said concerning his elect †, I know that these will break, and never be able to satisfy me; but thou art a mighty and substantial person, able to pay me; therefore I will look for my debt (e) As Pareus well observes, God did as it were, say to Christ, what they owe me I require all at thy hands. Then said Christ, 'Lo I come to do thy will' in the volume of the book it is written of me, I delight to do thy will, O my God, yea thy law is within in my heart, Psal. xl. 7. 8. This Christ assented, and from everlasting strooke hands with God, to put upon him man's person, and to take upon him his name, and to enter in his stead in obeying his Father, and to do all for man that he should require, and to yield in man's flesh the price of the satisfaction of the just judgement of God, and in the same flesh to suffer the punishment that man had deserved; and this he undertook under the penalty that lay upon man

* Reynolds on Psalm cx. page 408. † Amesl. med. p. 74. † Ainsworth on the text. Goodwin's Christ set forth, page 75. § Calv. inst. page 117.

(e) i. e. The debt which the elect owe to me.

Thus was the covenant made betwixt the Father

and the son, for the elect that he should obey for them, and die for them.

to have undergone (f). And thus was justice satisfied, and mercy magnified, by the Lord Jesus Christ; and so God took Christ's single bond; whence Christ is not only called, the surety of the covenant for us, Heb. vii. 22. but the covenant itself, Isa. xlix. 8. And God laid all upon him that he might be sure of satisfaction; protesting, that he would not deal with us, nor so much as expect any payment from us; such was his grace. And thus did our Lord Jesus Christ enter in to the same covenant of works that Adam did to deliver believers from it (g): he was contented to be

* Hooker's soul-just. page 174. † Godwin's Christ set forth, page 23.

(f) The Son of God consented to put himself in man's stead, in obeying his Father, and so to do all for man that his Father should require; that satisfaction should be made: farther, he consented in man's nature, to satisfy and suffer the deserved punishment, that the same nature that sinned might satisfy: and yet farther, he undertook to bear the very same penalty that lay upon man, by virtue of the covenant of works, to have undergone; so sisting himself a proper surety for them, who, as the author observes, must pay the same sum of money that the debtor oweth. This I take to be the author's meaning; but the expression of Christ's undertaking under the penalty, &c. is harsh and unguarded.

(g) Our Lord Jesus Christ became surety for the elect in the second covenant, Heb. viii. 22. and in virtue of that

suretyship, whereby he put himself in the room of the principal debtors, he came under the same covenant of works that Adam did: in so far as the fulfilling of that covenant in their stead, was the very condition required of him as the second Adam in the second covenant, Gal. iv. 4, 5. 'God sent forth his Son,---made under the law, to redeem them that were under the law.' Thus Christ put his neck under the yoke of the law as a covenant of works to redeem them who were under it as such. Hence he is said to be the 'end of the law for righteousness to every one that believeth, Rom. x. 4. namely, the end for consummation, or perfect fulfilling of it by his obedience and death, which presupposeth his coming under it. And thus the law, as a covenant of works, was magnified and made honourable; and it clearly appears how by faith

under all that command, revenging authority, which that covenant had over them, to free them from the penalty of it: and in that respect, Adam is said to be a type of Christ, as you have it, Rom. v. 14. 'Who was the type of him that was to come.' Unto which purpose, the titles which the apostles give these two, Christ and Adam, are exceeding observable. He calls Adam the first man, and Christ our Lord the second man, 1 Cor. xv. 47. speaking of them, as if there never had been any more men in the world besides these two; thereby making them the head and root of all mankind, they having as it were, the rest of the sons of men included in them. The first man is called the earthy man; the second man Christ, is called the Lord from heaven, 1 Cor. xv. 47. The earthy man had all the sons of men born into the world included in him, and is so called in conformity unto them, the first man (h): the second man, Christ, is called the Lord from heaven, who had all the elect included in him, who are said to be the first-born, and to have their names written in heaven, Heb. xii. 23. and therefore are oppositely called heavenly men; so that these two, in God's account, stood for all the rest[1]. And thus you see, that the Lord, willing to shew mercy to the creature fallen†, and withal to maintain the authority of his law, took such a course as might best manifest his clemency and severity[2].

† Ball on the cov. p. 289.

‡ Ibid, p. 207, 208.

we establish the law, Rom. iii. 31. Q. How then is the second covenant a covenant of grace? Ans. In respect of Christ, it was most properly and strictly a covenant of works, in that he made a proper, real, and full satisfaction in behalf of the elect: but, in respect of them, it is purely a covenant of richest grace, in as much as God accepted the satisfaction from a surety, which he

might have demanded of them; provided the surety himself, and gives all to them freely for his sake.

(h) And so in relation to them is called the first man.

(i) Thus Adam represented all mankind in the first covenant, and Christ represented all the elect in the second covenant.

See the first note on the preface.

Christ entered into covenant, and became surety for men: and so became liable for man's engagements; for he that answers as a surety must pay the same sum of money that the debtor oweth.

And thus have I endeavoured to shew you, how we are to conceive of God's eternal purpose in sending of Jesus Christ to help and deliver fallen mankind.

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S E C T. II. Of the Promise.

§ 1. The Promise made to Adam. § 2. The Promise renewed to Abraham. § 3. The Law, as the Covenant of Works, added to the Promise. § 4. The Promise and Covenant with Abraham renewed with the Israelites. § 5. The Covenant of Grace under the Mosaic Dispensation. § 6. The natural Bias towards the Covenant of Works. § 7. The Antinomian Faith rejected. § 8. The evil of Legalism.

§ 1. Ant. **I** Beseech you Sir, proceed also to the second thing: and first tell us, when the Lord began to make a promise to help and deliver fallen mankind.

Evan. Even the same day that he sinned^[a], which as I suppose, was the very same day he was created^(b):

[a] This our author doth here positively assert, and afterward confirm. And there is plain evidence for it from the holy scripture, which determines the time of the Lord's calling our guilty first parents before him, at the which time he gave him the promise, Gen. iii. 8. 'And they heard the voice of the Lord God walking in the garden in the cool of the day.' Heb. At the wind of that day, as Junius and Tremellus,

Piscator and Picherellus read it: the which, as soon as it began to blow, might convince them, that their aprons of fig leaves were not fit covers for their nakedness.

[b] Our author is far from being singular in this opinion, The learned Gataker, apud Pol. synop. crit. in Gen. iii. 23. owns it to be the common opinion, tho' himself is of another mind, 'That man fell, and was cast out of paradise, the

for Adam, by his sin being become the child of wrath and both in body and in soul subject to the curse, and seeing nothing due to him but the wrath and vengeance of God, he was 'afraid, and sought to hide himself from the presence of God,' Gen. iii. 10. whereupon the Lord promised Christ unto him saying to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed;' he

same day, in which he was created." And he tells us *ibid.* in Psal. xlix. 13. that Broughton doth most confidently assert Adam not to have stood in his integrity so much as one day; and that he saith out of Maimonides, This is held by all the Jews, as also by the Greek fathers." That this opinion is less received than formerly, is, if I mistake not, not a little owing to the cavils of the Deists; who to weaken the credit of the inspired history, alledge it to be incredible, that the events recorded Gen. i. 24, 25. and ii. 7, 18. to the end of the third chapter, could all be crowded into one day. See Nichol's conference with a Theist. The reasons to support it take from the learned Sharp, one of the six ministers banished in the year 1666, *Curs. theol. loc. de peccato.* 1. "Because of the devil's envy, who, it is likely, could not long endure to see man in a happy state. 2. If man had stood more days, the blessing of marriage. would have

taken place, Adam would have known his wife and begot a child without original sin. 3. The sabbath was not so much appointed for meditating on the work of redemption. 4. It appears from the words of the serpent, and of the woman, that she had not yet tasted any fruit. 5. When the Holy Ghost speaks of the sixth day, Gen. i. and of the day of the fall, it is with HE emphatic. Compare Gen. i. ult, and iii. 8. 6. He fell so soon, that the work of redemption might be the more illustrious, since man could not stand one day without the Mediator's help." How the sabbath was broken by Adam's sin, though committed the day before, may be learned from the *Larg. Cat.* on the 4th command, which teacheth, that "the sabbath is to be sanctified--and to that end we are to prepare our hearts----that we may be the more fit for the duties of that day;" and that "the sins forbidden in the 4th commandment are all omissions of the duties required, &c."

that is, to say, the seed of the woman, for so is the Hebrew text, 'shall break thy head, and thou shalt bruise his heel.' This promise of Christ the woman's seed, ver. 15 was the gospel*; and the only comfort of Adam, Abel, Enoch, Noah, and the rest of the godly fathers until the time of Abraham [c].

Nom I pray you, Sir, what ground have you to think that Adam fell the same day he was created?

Evan My ground for this opinion is, Psal. xlix. 12 which text Mr. Ainsworth makes to be the 13th verse, and reads it thus, 'But man in honour doth not lodge a night, he is likened unto beasts that are silenced [d] That may be minded saith he, both

*Urb. Reg. on serm. to Emmaus.

[c] In this promise was revealed, 1. Man's restoration unto the favour of God and his salvation; not to be effected by man himself, and his own works, but by another. For our first parents standing condemned for breaking of the covenant of works, are not sent back to it, to say the mending of the matter, which they had marred before; but a new covenant is proposed, a Saviour was promised as their only hope. 2. That this Saviour was to be incarnate, to become man, the seed of the woman. 3. That he behoved to suffer; his heel, namely, his humanity, to be bruised to death. 4. That by his death he should make a full conquest over the devil, and destroy his works, who had now overcome and destroyed mankind; and so recover the captives out of his hand: 'he shall bruise thy head,' to wit, while thou

bruise his heel. This encounter was on the cross; there Christ treading on the serpent, it bruised his heel, but he bruised its head, &c. That he should not be held by death, but Satan's power should be broken irrecoverably; the Saviour being bruised only in the heel, but the serpent in the head. 6. That the saving interest in him, and his salvation, is by faith alone, believing the promise with particular application to one's self, and so receiving him, forasmuch as these things are revealed by [d] "From this text, the Hebrew Doctors, also in Bereshit Rabba, do gather that the glory of the first man did not night with him, and that in the beginning of the Sabbath his splendor was taken away from him, and he was driven out of Eden." Cartwright apud Pol. synop. crit. in loc. The learned Leigh, in his

for the first man Adam who continued not in his dignity, and for all his children.

Ant. But, Sir, do you think that Adam and those others did understand that promised seed to be meant of Christ.

Evan. Who can make any doubt, but that the Lord had acquainted Adam with Christ, betwixt the time

Crit. Sacr. in voc. Lun, citing this text, saith, "Adam lodged not one night in honour, for so are the words if they be properly translated." He repeats the same in his annotations on the book of Psalms, and points his reader to Ainsworth, whose version does evidently favour his opinion, and is here faithfully cited by our author, without the marks of composition "lodge a night," there being no such marks in my copy of Ainsworth's version or annotations, printed at London 1636. However the word Lun may signify to abide or continue, it is certain the proper and primary signification of it is to night [at, in, or with]; I must be allowed the use of this word to express the true import of the original one. Thus we have it rendered, Gen. xxviii. 11. tarried all night. Judg. xix. 9. tarry all night. ver. 10. tarry that night. ver. 13. lodged all night. And since this is the proper and primary signification of the word, it is not to be receded from without necessity, the which I cannot discover here. The text seems to me to stand thus,

word for word, the propriety, of the tenses also observed: Yet Adam in-honour could not-night; he-became-like-as-the-beasts they-were-alike. Compare the Septuagint, and vulgar Latin; with which, according to Pool in Synops. crit. the Ethiopic, Syriac, and Arabic, do agree; though unhappy in not observing the difference between this and the last verse of the Psalm. Nothing can be more agreeable to the scope and context. Worldly men 'boast themselves in the multitude of their riches,' ver. 6. as if their houses should continue for ever,' v. 11. and yet Adam, as happy as he was in paradise, continued not one night in his honour; it quickly left him; yea, he died, and in that respect became like the beasts; compare v. 14. 'like sheep they are laid in the grave, death shall feed on them' And after shewing that the worldly man shall die notwithstanding of his worldly wealth and honour, ver. 19. this suitable memorial for Adam's sons is repeated with a very small variation, ver. 20. 21, 'Adam was in honour, but could not understand: he became, &c.

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of his sinning and the time of his sacrificing, though both on one day?

Ant. But did Adam offer sacrifice?

Evan. Can you make any question*, but that the bodies of those beasts whose skins went for a covering for his body, were immediately before offered in sacrifice for his soul? Surely those skins could be none other but of beasts slain† and offered in sacrifice for before Adam fell beasts were not subject to mortality nor slaying. And God's clothing of Adam and his wife with skins signified, that their sin and shame was covered with Christ's righteousness. And questionless the Lord had taught him, that his sacrifice did signify his acknowledgement of his sin, and that he looked for the seed of the woman‡, promised to be slain in the evening of the world, thereby to appease the wrath of God for his offence, the which undoubtedly, he acquainted his sons Cain and Abel, with, when he taught them also to offer sacrifice.

Ant. But how doth it appear that this his sacrificing was the very same day that he sinned?

Evan. It is said, John vii. 3. concerning Christ, 'That they sought to take him, yet no man laid hands on him, because his hour was not yet come;' but after that, when the time of his suffering was at hand, he himself said, John xii. 23 'The hour is come;' which day is expressly set down by the evangelist Mark to be the sixth day, and ninth hour of that day, when 'Christ through the eternal Spirit, offered up himself without spot to God' Mark xv. 34, 42. Now, if you compareth is with Exodus xii. 6. you shall find that the Paschal lamb, a most lively type of Christ, was offered the very same day and hour, even the sixth day, and ninth hour of the day, which was at three of the clock in the afternoon† and the scripture testifieth, that Adam was created the very same sixth day, and gives us ground to think that he sinned

*Lightfoot, Miscel. page 18. Vaughmeth on Bib. page 15. †Walker on the cov, page 59. ¶Gibbons on Gen. Ainsworth on the text.

the same day. And do not the forecaldged scriptures afford us warrant to believe that it was the very same hour of that day, Gen. i. 26. when Christ entered mystically and typically upon the work of redemption, in being offered as a sacrifice for Adam's sin (e)? And surely we may suppose, that the covenant as you heard, being broken between God and Adam, justice would not have admitted of one hour's respite, before it had proceeded to execution, to the destruction both of Adam and the whole creation, had not Christ, in the very nick of time, stood as the ram or rather the lamb, in the bush, and stepped in to perform the work of the covenant. And hence I conceive it is, that Saint (f) John calls him the Lamb slain from the be-

[e] That the promise was given the same day that Adam sinned, was evinced before: and from the history Gen. iii. and the nature of the thing itself, one may reasonably conclude, that the sacrifices were annexed to the promise. And since the hour of Christ's death was all along the time of the evening sacrifice, it is very natural to reckon that it was also the hour of the first sacrifice; even as the place on which the temple stood was at first designed by an extraordinary sacrifice on that spot, 1 Chron. xx. 18,---23. and xxii. 7. "At three o'clock" in the afternoon Christ yielded up the ghost, Mark xv. 34. the very time when Adam had received the promise of this his passion for his redemption." Light-foot on Acts ii. i.

[f] This word might well have been spared here; notwithstanding that we so read

in the title of the book of the Revelation in our English bibles; and in like manner, in the titles of other books of the New Testament, St. (i. e. Saint) Mathew, St. Mark, St. Luke, &c. it is evident, there is no such word to be found in the titles of these books in the original Greek: and the Dutch translators have justly discarded it out of their translations if it be to be retained, because John, Matthew, Mark, Luke, &c. were without controversy saints, why not on the same ground Saint Moses, Saint Aaron, expressly called the saints of the Lord, Psal. cvi. 16. &c. No reason can be given of the difference made in this point, but that it pleased Antichrist to canonize these New Testament saints, but not the Old Testament ones. Canonizing is an act or sentence of the Pope, decerning religious worship and honours to

ginning of the world*(g) Rev. xiii 8. For as the first state of creation was confirmed by the covenant which God made with man†; and all creatures were to be upheld by means of observing the law and condition of that covenant; so that covenant being broken by man, the world should have come to ruin, had it not been as it were created anew, and upheld as it were by the covenant of grace in Christ.

Ant. Then, Sir, you think that Adam was saved.

Evan. The Hebrew doctors hold that Adam was a repentant sinner‡; and say, that he was by wisdom that is to say, by faith in Christ, brought out of his fall; yea, and the church of God doth hold, and that for necessary causes§, that he was saved by the death of Christ: yea, faith Mr Vaughan, it is certain he believed the promise concerning Christ, in whose commemoration he offered continual sacrifice; and, in the assurance thereof, he named his wife Hevah, that is to say Life(h); and he called his son Seth, settled or persuaded in Christ.

Act. Well, now I am persuaded that Adam did understand this seed of the woman to be meant of Christ.

* Walker on the cov. p. 42.

† Ainsworth on Gen.

‡ Ibid.

§ Gibbons on Gen.

such men or women departed as he sees meet to confer the honour of saintship on. These honours are seven, and the first of them is, That they are inrolled in the catalogue of saints, and must be accounted and called saints by all. Bellarmin. disp. tom. 1. Cöl. 1496.

(g) The benefits thereof viz. of Christ's redemption, "were communicated unto the elect from the beginning of the world in and by those promises, types and sacrifices

wherein he was revealed and signified to be the seed of the woman which should bruise the serpent's head, and the Lamb slain, from the beginning of the world." Westminster, confes. chap. 8. art. 6.

(h) So the Septuagint expound it. Others an elivenor; not doubting but Adam, in giving her this name had the promised life-giving Seed, our Lord Jesus Christ, particularly in view, amongst the all living she was to be mother of,

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Evan. Assure yourself that not only Adam, but all the rest of the godly fathers did so understand it*, as is manifest in that the Phargum, or Chaldee bible, which is the ancient translation of Jerusalem, hath it thus; 'Between thy son and her Son †:' adding further by way of comment, So long. O serpent as the
 * woman's children keep the law they kill thee; and
 * when they cease to do so thou stingest them in the
 * heel and hast power to hurt them much; but where-
 * as for their harm there is a sure remedy, for thee
 * there is none: for in the last days they shall crush
 * thee all to pieces, by means of Christ their king.
 And this was it which did support and uphold their faith until the time of Abraham

§ 2. Ant. What followed then?

Evan. Why then the promise was turned into a covenant with Abraham and his seed, and oftentimes repeated, that 'in his seed all nations should be blessed i' Gen. xii. 5. xviii. 18. and xxii. 18. which

† Urb Reg. on Christ's serm. to Emaus. †Duplefs.
 trueness of Christ. relig. page 226.

(i) The ancient promise given to Adam was the first gospel: the covenant of grace: for man by his fall, "having made himself incapable of life by the covenant of works, the Lord was pleased to make a second, commonly called the covenant of grace." Gen. iii. 15. Westminster confel. chap. 7. art. 3. When that promise or covenant, in which the persons it respected were not expressly designed, was renewed, Abraham and his seed were designed expressly therein; and so it became a covenant with Abraham and his seed. And the promise,

being still the same as to the substance of it, was often repeated, and in the repetition more fully and clearly opened. So Jesus Christ revealed to Adam only as the seed of the woman, was thereafter revealed to Abraham as Abraham's own seed, and thus it was believed and embraced unto salvation in the various revelations thereof. "God did seek Adam again, call upon him, rebuke his sin, convict him of the same; and in the end, made unto him a most joyful promise, to wit, that the seed of the woman should break down the ser-

promise and covenant was the very voice itself of the gospel, it being a true testimony of Jesus Christ; as the apostle Paul beareth witness, saying, 'The scripture foreseeing that God would justify the Gentiles through faith, preached before the gospel unto Abraham.' Gal. iii. 8 saying 'In thee shall all the nations of the earth be blessed.' And the better to confirm Abraham's faith in this promise of Christ, it is said, Gen. xiv. 19. That Melchisedec came forth and met him, and blessed him. Now saith the apostle Heb. vii. 1, 2, 3, and vi. 20. 'This Melchisedec was a priest of the most God, and king of righteousness, and king of peace, without father and without mother; and so like unto the Son of God, who is a priest for ever after the order of Melchisedec,' and both King of righteousness, and King of peace, Jer. xlii. 6 Isa. ix. 6 yea and without father as touching his Godhead. Whereby we are given to understand, that it was the purpose of God that Melchisedec should, in these particulars resemble the person and office of Jesus Christ the Son of God; and so by God's own appointment, be type of him to Abraham, to ratify and confirm the promise made to him and his seed, in respect of the eternal covenant (k); to wit, that he and his believing seed should be so blessed in Christ, as Melchisedec had blessed him (l). Nay, let me tell you more, some have thought it most

† Dickson on the Hebrews.

pent's head; that is, he sould destroy the works of the devil; quihilk promise, as it was repeated, and made mair clear from time to time, so it was embraced with joy, and maist constantly i. e. most stedfastly, received of all the faithful, from Adam to Noe, from Noe to Abraham, from Abraham to David, and so forth to the incarnation of

Christ Jesus. Old confess art. 4.

[k] That passed betwixt the Father and the son from everlasting.

[l] Melchisedec was unto Abraham a type, to confirm him in the faith, that he and his believing seed should be as really blessed in Christ, as he was blessed by Melchisedec.

probable; yea, and have said, If we search out this truth, without partiality, we shall find, that this Melchisedec*, which appeared unto Abraham, was none other than the Son of God, manifest by a special dispensation and priviledge unto Abraham in the flesh, who is therefore said to have "seen his day and rejoiced," John viii. 56. (m) Moreover, in Gen. xv. we read that the Lord did again confirm this covenant with Abraham; for when Abraham had divided the beasts, God came between the parts like a smoking furnace and a burning lamp; which[n], as some have thought did primarily typify the torment and rending of Christ; and the furnace and fiery lamb did typify the wrath of God running between, and yet did not consume the rent and torn nature. And the blood of circumcision did typify the blood of Christ[o]; and the resolved sacrificing † of Isaac on mount Moriah, by God's appointment, did prefigure and foreshew, that by the offering up of Christ, the promised seed in the very same place, all nations should be saved. Now this covenant thus made and confirmed with Abraham was

* William's seven golden candlesticks, page 330, 331.

† Ball on the cov. p. 49. † Walker on the cov. p. 63.

[m] This seems to me to be a more than groundless opinion; as being inconsistent with the scripture-account of Melchisedec, Gen. xiv. 18. Heb. vii. 1, 2. howbeit it wants not patrons among the learned; the declaring of which is no just ground to fix it on our author; especially after his speaking so plainly of Christ and Melchisedec as two different persons, a little before. The text, John viii. 56. alledged by the patrons, of that opinion, makes nothing for their purpose: "for all we mean the faithful fa-

thers under the law, did see viz. by faith, the joyful day of Christ Jesus, and did rejoice." Old Confess. art. 4.

[n] Namely the passing of the furnace and burning lamp between the pieces.

[o] Heb. ix. 22. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. Compare Gen. xvii. 14. "The uncircumcised man-child shall be cut off from his people: he hath broken my covenant."

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renewed with Isaac, Gen. xxvi. 4 and made known unto Jacob by Jesus Christ himself: for that man which wrestled with Jacob was none other but the man Christ Jesus†; for himself said, that Jacob should be called Israel, a wrestler and prevailer with God; and Jacob called the name of the place Peniel, because he had 'seen God face to face, Gen. xxxii. 28, 30. And Jacob left it by his last will unto his children in these words, 'The scepter shall not depart from Judah, nor a law-giver from between his feet, till Shiloh come.' Gen. xlix. 10 that is to say, Of Judah shall kings come one after another, and many in number, till at last the Lord Jesus come, who is king of kings, and Lord of Lords; or, as the Targum of Jerusalem and Onkelos do translate it, 'until Christ the anointed come*'

Nom. But, Sir, are you sure that this promised seed was meant of Christ?

Evan. The apostle puts that out of doubt, Gal. iii. 16. saying. 'Now unto Abraham and to his seed were the promises made [pp].' He saith not, And to seeds, as many, but as of one, and to thy seed, which is Christ [qq]. And so no doubt but these godly patriarchs did understand it.

Ant. But, Sir, the great promise that was made unto them, as I conceive, and which they seemed to have most regard unto, was the land of Canaan.

Evan. There is no doubt but that these godly patriarchs did see their heavenly inheritance by Christ, through the promise of the land of Canaan; as the a-

† Seven golden candlesticks, page 322. * Babing, on the text.

[pp] Viz. The promises of so as the dignity of the head the everlasting inheritance, being still reserved he is to typified by the land of Canaan: the which promises be understood here primarily, which is sufficient for see Gen. xii. 7. and xiii. 15. our author's purpose, and [qq] i. e. Christ mystical, his members secondarily on Christ and the church, the head and the members; yet

posse testifieth of Abraham, Heb. xi. 9, 10. saying, 'He sojourned in a strange country, and looked for a city having foundations, whose builder and maker is God.' Whereby, it is evident, saith Calvin, Inst. page 204. that the height and eminency of Abraham's faith was the looking for an everlasting life in heaven. The like testimony he gives of Sarah, Isaac, and Jacob, saying, 'All these died in the faith (r),' Heb. xi. 13. implying that they did not expect to receive the fruit of the promise till after death. And therefore in all their time is they had before their eyes the blessedness of the life to come; which caused old Jacob to say at his death, 'Lord I have waited for thy salvation,' Gen. xlix. 18. The which speech the Chaldee paraphrase expounds thus, "Our father Jacob said not †. I expect the salvation of Gideon son of Joash, which is a temporal salvation; nor the salvation of Sampson son of Manaoh, which is a transitory salvation; but the salvation of Christ the Son of David, who shall come, and bring unto himself the sons of Israel, whose salvation my soul desireth." And so you see that this covenant, made with Abraham in Christ, was the comfort and support of these and the rest of the godly fathers, until their departure out of Egypt.

Ant. And what followed then?

Evan. Why, then Christ Jesus was most clearly manifested unto them in the passover-lamb; for, as that lamb was to be without spot or blemish, Exod. xii. 5. even so was Christ, 1 Pet. i. 19. And as that Lamb was taken up the 10th day of the first new moon in March; even so on the very same day of

† Ainsworth on the text.

[r] That these three, together with Abraham, are here meant by the apostle, and not these mentioned in the first seven verses of the chap. appears if it is considered, that of them he spoke

last, ver. 9. 11. To none before them was the promise of Canaan given; and they were the persons who had opportunity to have returned to the country whence they came out, ver. 15.

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the same month came Christ to Jerusalem † to suffer his passion. And as that lamb was killed on the fourth day at even; just then, on the same day, and at the same hour ‡, did Christ give up the ghost; and as the blood of that lamb was to be sprinkled on the Israelites doors, Exod. xii. 7. even so is the blood of Christ sprinkled on believers hearts by faith, 1 Pet. i. 2. And their deliverance out of Egypt was a figure of their redemption by Christ [s]: their passing through the Red sea was a type of baptism [t], when Christ should come in the flesh: and their manna in the wilderness, and water out of the rock, did resemble the sacrament of the Lord's supper; and hence it is that the apostle saith, 1 Cor. x. 2, 3, 4. 'They did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ. And when they were come to mount
 † Tindal in his works, page 430. ‡ Ainsworth on Exod. and Mark xv. 33, 34, 37.

(s) i. e. The deliverance of the Israelites out of Egypt was a figure of the redemption of believers by Christ.

(t) Not that it prefigured or represented baptism as a proper and prophetic type thereof, though some orthodox divines seem to be of that mind; but, that as the author expresseth himself, in the case of the manna and water out of the rock, it resembled baptism, being a like figure, or type, thereunto, as the apostle Peter determines, concerning Noah's ark with the waters of the deluge, 1 Pet. iii. 21. even as the printer's irons are types of the letters impressed on the paper, both signi-

fying one and the same word. For the ancient church is expressly said to have been baptized in the Sea, 1 Cor. x. 1, 2. And as the Rock, with the waters flowing from it, did not signify the Lord's supper, but the thing signified by that New Testament Sacrament, namely Christ, ver. 4. so their baptism in the sea did not signify our baptism itself, but the thing represented thereby. And thus it was a type or figure answering to and resembling the baptism of the New Testament church; the one being an extraordinary sacrament of the Old Testament, the other an ordinary sacrament of the New, both representing the same thing.

Sinai, the Lord delivered ten commandments unto them.

§ 3. Ant. But whether were the ten commandments, as they were delivered to them on mount Sinai, the covenant of works or no?

Evan. They were delivered to them as the covenant of works [u].

[u] As to this point there are different sentiments among orthodox divines; though all of them do agree, that the way of salvation was the same under the Old and New Testament, and that the Sinai covenant, whatever it was, carried no prejudice to the promise made unto Abraham, and the way of salvation therein revealed, but served to lead men to Jesus Christ. Our author is far from being singular in this decision of this question. I adduce only the testimonies of three late learned writers. 'That God made such a covenant viz. the covenant of works, with our first parents----is confirmed by several places of scripture, Hos. vi. 7.---Gal. iv. 24.' Willison's sacr. cat. p. 3. The words of the text last quoted are these. For these are the two covenants, the one from the mount Sinai, which gendereth to bondage. Hence it appears, that in the judgment of this author the covenant from mount Sinai was the covenant of works, otherwise there is no shadow of reason from

this text for what it is adduced to prove. The Rev. Mr. Flint and Mr. M'Claren, in their elaborate and seasonable treatises against Professor Simpson's doctrine, [for which I make no question but their names will be in honour with posterity] speak to the same purpose. The former having adduced the forecited text, Gal. iv. 24. *faith, Jam duo fœdera, &c.* that is. Now here are two covenants mentioned, the first the legal one, by sin rendered ineffectual, entered into with Adam, and now again promulgate, Exam. doct. D. John. Simp. pag. 125. And afterwards, speaking of the law of works, he adds, *Atque hoc est illud fœdus, &c.* this is. And this is that covenant promulgate on mount Sinai, which is called one of the covenants, Gal. iv. 24. Ibid p. 131. The words of the latter, speaking of the covenant of works, are these. Yea, it is expressly called a covenant, Hos. vi. and. Gal. iv. And Mr. Gillespie proves strongly, that Gal. iv. is understood of the covenant of works and grace; see his Ark of the

Nom. But by your favour, Sir, you know that these people were the posterity of Abraham, and therefore under that covenant of grace which God made with their father; and therefore I do not think that they were delivered to them as the covenant of works; for, Sir, you know the Lord never delivers the covenant of works to any that are under the covenant of grace.

Evan. Indeed it is true, the Lord did manifest so much love to the body of this nation †, that all the natural seed of Abraham were externally, and by profession, under the covenant of grace made with their father Abraham; though it is to be feared many of them were still under the covenant of works made with their father Adam (x).

† Ball on the cov. page 110.

Testament, part 1. chap. 5. p. 180. The new scheme examined, p. 176. The delivering of the ten commands on mount Sinai as the covenant of works necessarily includes in it the delivering of them as a perfect rule of righteousness; forasmuch as that covenant did always contain in it such a rule, the true knowledge of which the Israelites were at that time in great want of, as our author afterwards teacheth.

(x) The strength of the objection in the preceeding paragraph lies here, namely, that, at this rate, the same persons, at one and the same time, were both under the covenant of works, and under the covenant of grace; which is absurd. Ans. The unbelieving Israelites were under the covenant of grace

made with their father Abraham externally and by profession, in respect of their visible church state; but under the covenant of works made with their father Adam internally and really, in respect of the state of their souls before the Lord: herein there is no absurdity; for, to this day, many in the visible church are thus, in these different respects, under both covenants. Further, as to believers among them, they were eternally and really, as well as externally, under the covenant of grace; and only externally under the covenant of works, and that, not as a covenant co-ordinate with, but subordinate and subservient unto, the covenant of grace: and in this there is no more inconsistency than in the former.

Nom. But, Sir, you know in the preface to the ten commandments, the Lord calls himself by the name of thbir God in general; and therefore it should seem that they were all of them people of God (y).

Evan. That is nothing to the purpose (z); for

(y) viz. As delivered from the covenant of works, by virtue of the covenant of grace.

(z) That will not indeed prove them all to have been the people of God in the sense before given, for the reason here adduced by our author.

Howbeit, the preface to the ten commands deserves a particular notice in the matter of the Sinai transaction, Exod. xx. 2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Hence it is evident to me, that the covenant of grace was delivered, to the Israelites on mount Sinai. For the Son of God, the messenger of the covenant of grace spoke these words to a select people, the natural seed of Abraham, typical of his whole spiritual seed. He avoucheth himself to be their God; namely, in virtue of the promise, or covenant made with Abraham, Gen. xvii. 7. I will establish my covenant to be a God unto thee, and to thy seed after thee; and their God, which brought them out of the land of Egypt; According to the promise made to Abraham at the most solemn renewal of the covenant with

him, Gen. xv. 18. 'Afterward shall they come out with great substance.' And he first declares himself their God, and then requires obedience, according to the manner of the covenant with Abraham, Gen. xvii. 1. 'I am the almighty God (i. e. in the language of the covenant, The Almighty God TO THEE, to make THEE for ever blessed through the promised SEED) 'walk thou before me, and be thou perfect.'

But that the covenant of works was also, for special ends, repeated and delivered to the Israelites on mount Sinai, I cannot refuse. 1. Because of the apostle's testimony, Gal. iv. 24. 'These are the two covenants; the one from mount Sinai, which gendereth to bondage.' For the children of this Sinai covenant the apostle here treats of are excluded from the eternal inheritance, as Ishmael was from Canaan the type of it, ver. 30. 'Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman;' but this could never be said of the children of the covenant of grace under any dispensation, though both the law covenant from Sinai

many wicked and ungodly men, †, being in the visible church, and under the external covenant, are

† Ball on the coven. page 273.

itself, and its children, were even before the coming of Christ, under a sentence of exclusion, to be execute on them respectively in due time. 2. The nature of the covenant of works is most expressly in the New Testament brought in, propounded and explained, from the Mosaiical dispensation. The commands of it from Exod. xx. By our blessed Saviour, Mat. xix. 17, 18, 19. 8 If thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, &c. The promise of it, Rom. x. 5. Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them. The commands and promise of it together, see Luke x. 25, 26, 27, 28. The terrible sanction of it, Gal. iii. 10. For it is written (viz. Deut. xxvii. 26.) Cursed is every one that continueth not in all things which are written in the book of the law to do them. 3 To this may be added the opposition betwixt the law and grace, so frequently inculcated in the New Testament, especially in Paul's epistles. See one text for all, Gal. iii. And the law is not of faith, but the

man that doth them shall live in them. 4. The law from mount Sinai was a covenant, Gal. iv. 24. These are two covenants, the one from the mount Sinai, and such a covenant, as had a semblance of disannulling the covenant of grace, Gal. iii. 17. The covenant that was confirmed before of God in Christ, the law which was 430 years after cannot disannul; yea, such a one as did, in its own nature, bear a method of obtaining the inheritance, so far different from that of the promise, that it was inconsistent with it; For if the inheritance be of the law, it is no more of promise, Gal. iii. 18. wherefore the covenant of the law from mount Sinai could not be the covenant of grace, unless one will make this last not only a covenant seeming to destroy itself, but really inconsistent: but it was the covenant of works, which indeed had such a semblance, and in its own nature did bear such a method as before noted; howbeit, as Ainsworth saith, The covenant of the law now given could not disannul the covenant of grace, Gal. iii. 17. Annot. Exod. xix. 1.

Wherefore I conceive the two covenants to have been both delivered on mount Sinai to the Israelites. First

called the chosen of God,' and 'the people of God,' tho' they be not so: in-like manner were many of

The covenant of grace made with Abraham, contained in the preface, repeated and promulgate there unto Israel, to be believed, and embraced by faith, that they might be saved: to which were annexed the ten commands, given by the Mediator Christ, the head of the covenant, as a rule of life to his covenant-people. Secondly, The covenant of works made with Adam contained in the same ten commands, delivered with thundrings and lightnings, the meaning of which was afterwards cleared by Moses, describing the righteousness of the law and sanction thereof, repeated and promulgate to the Israelites there, as the original perfect rule of righteousness, to be obeyed: and yet were they no more bound hereby to seek righteousness by the law, than the young man was by our Saviour's saying to him, Mat. xix. 17, 18. 'If thou wilt enter into life, keep the commandments. Thou shalt do no murder,' &c. The latter was a repetition of the former.

Thus there is no confounding of the two covenants of grace and works: but the latter was ADDED to the former as subservient unto it; to turn their eyes towards the promise, or covenant of grace: 'God gave it to Abraham by promise. Where-

fore then serveth the law? it was added because of transgressions, till the seed should come,' Gal. iii. 18, 19. So it was unto the promise given to Abraham, that the subservient covenant was added; and that promise we have found in the preface to the ten commands. To it, then, was the subservient covenant, according to the apostle, added, put, or set to, as the word properly signifies. So it was no part of the covenant of grace, the which was entire to the fathers, before the time that it was set to it, and yet is to the New Testament church, after that it is taken away from it: for, saith the apostle, It was added till the seed should come. Hence it appears, that the covenant of grace was, both in itself, and in God's intention, the principal part of the Sinai transaction: nevertheless the covenant of works was the most conspicuous part of it, and lay most open to the view of the people.

According to this account of the Sinai transaction, the ten commands, there delivered, must come under a twofold notion or consideration; namely, as the law of Christ, and as the law of works: and this is not strange, if it is considered, that they were twice written on tables of stone by the Lord himself: the first tables the work of

these Israelites called 'the people of God', tho' indeed they were not so.

Nom. But, Sir, was the same covenant of works made with them that was made with Adam?

Evan. † For the general substance of the duty, the law delivered on mount Sinai, and formerly engraven in man's heart, was one and the same: so that at mount Sinai the Lord delivered no new thing, only it came more gently to Adam before his fall, but after his fall came thunder with it.

Nom. Ay. but, Sir, as yourself said, the ten commandments, as they were written in Adam's heart, were but the matter of the covenant of works, and not the covenant itself, till the form was annexed to them, that is to say, till God and man were thereupon agreed: now we do not find that God and these people did agree upon any such terms at mount Sinai.

Evan. No, (a) say you so? do you not remember

† Ball on the cov. page 113 Lightfoot, miscel. p. 186.

God, Exod. xxxii. 16. which were broken in pieces, ver. 19. 'called the tables of the covenant, Deut. ix. 11, 15. the second tables the work of Moses, the typical mediator, Exod. xxxiv. 1. deposited at first, it would seem, in the tabernacle, mentioned Chap. xxxiii. 7. afterward, at the rearing of the tabernacle, with all its furniture, laid up in the ark within the tabernacle, chap. xl. 20. according to the order thereanent, chap. xxv. 16. whether or not some such thing is intimated by the double accentuation of the decalogue, let the learned determine: but to the ocular inspection it is evident, that the preface to the ten commands, Exod. xx. 2. and

Deut. v. 6. stands in the original, both as a part of a sentence joined to the first command, and also as an entire sentence separated from it, and shut up by itself.

Upon the whole, one may compare with this the first promulgation of the covenant of grace, by the messenger of the covenant in paradise, Gen. iii. 15. and the flaming sword placed there by the same hand, turning every way to keep the way of the tree of life.

(a) Here there is a large addition in the 9th edition to this book, London 1699. It well deserves a place, and is as follows; "I do not say-

that the Lord consented and agreed, when he said, Lev. xviii. 5. 'Ye shall therefore keep my statutes and my judgments, which if a man do, he shall live in them;' and in Deut. xxvii. 26. when he said, 'Cursed is he that confirmeth not all the words of this law to do them?' And do you not remember that the people consented, Exod. xix. 8. and agreed, when they said, 'All that the Lord had spoken we will do?' And doth not the apostle Paul give evidence, that these words were the form of the covenant of works, when he saith, Rom. x. 5. 'Moses descrieth the righteousness which is of the law, that the man that doth these things shall live in them;' and when he saith, Gal. iii. 10. 'For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them [b].' And

God made the covenant of works with them that they might obtain life and salvation thereby; no, the law that was become weak through the flesh, as to any such purpose, Rom. viii. 3. But he repeated, or gave a new edition of the law, and as a covenant of works, for their humbling and conviction: and so do his ministers preach the law to unconverted sinners still, that they, who desire to be under the law, may hear what the law saith, Gal. iv. 21. And as to what you say of their not agreeing to this covenant, I pray take notice, that the covenant of works was made with Adam, not for himself only, but as he was a public person representing all his posterity, and so that covenant was made

with the whole nature of man in him; as appears by Adam's sin and curse coming upon all, Rom. v. 12. &c. Gal. iii. 10. Hence all men are born under that covenant, whether they agree to it or no: though indeed there is by nature such a proneness in all to desire to be under that covenant, and to work for life, that if natural men's consent were asked, they would readily, though ignorantly take upon them to do all that the Lord requireth; for do you not remember," &c.

[b] That the conditional promise, Lev. xviii. 5. to which agrees Exod. xix. 8. and the dreadful threatening, Deut. xxvii. 16. were both given to the Israelites, as well as the ten commands, is be-

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Deut. iv. 13. Moses doth in express terms call it a covenant, saying, 'And he declared unto you this covenant, which he commanded you to perform even the ten commandments, and he wrote them upon tables of stone.' Now this was not the covenant of grace, for Moses afterwards, Deut. v. 3. speaking of this covenant, saith, 'God made not this covenant with your fathers, but with you: and by fathers all the patriarchs unto Adam may be meant,' saith Mr. Ainsworth, who had the promise of the covenant of Christ (c). Therefore if it had been the covenant of grace, he would have said, God did make this covenant with them, rather than that he did not (d).

beyond question; and that according to the apostle, Rom. x. 5. Gal. iii. 10. they were the form of the covenant of works, is as evident as the repeating of the words, and expounding them so, can make it. How then one can refuse the covenant of works to have been given to the Israelites, I cannot see. Mark the Westminster confession upon the head of the covenant of works; "The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and perpetual obedience." And this account of the being and nature of that covenant is there proven from these very texts among others, Rom. x. 5. Gal. iii. 10. Chap. 7. art. 2.

(c) "But the covenant of the law, adds he, came after, as the apostle observeth, Gal. iii. 17.---They had a

greater benefit than their fathers: for though the law could not give them life, yet it was a school-master unto (i. e. to bring them unto) Christ, Gal. iii. 21, 24." Ainsworth on Deut. v. 3.

(d) The transaction at Sinai or Horeb (for they are but one mountain) was a mixed dispensation: there was the promise or covenant of grace and also the law; the one a covenant to be believed, the other a covenant to be done: and thus the apostle states the difference betwixt the two, Gal. iii. 12. 'And the law is not of faith, but the man that DOETH them shall live in them.' As to the former, viz. the covenant to be believed, it was given to their fathers as well as to them. Of the latter, viz. the covenant to be done, Moses speaks expressly, Deut. iv. 11, 13. 'The Lord spake unto you opt

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Nom. And do any of our godly and modern writers agree with you in this point?

Evan. Yea indeed Polanus^s saith, The covenant of works is that in which God promisseth everlasting life unto a man that in all respects performeth perfect obedience to the law of works, adding thereunto threatenings of eternal death, if he shall not perform perfect obedience thereunto. God made this covenant in the beginning with the first man Adam, whilst he was in the first estate of integrity; the same covenant God did repeat and make again by Moses with the people of Israel. And Dr. Preston on the new covenant, p. 317 saith, The covenant of works runs in these terms, "Do this, and thou shalt live, and I will be thy God:" this was the covenant which was made with Adam, and the covenant that is expressed by Moses in the moral law. And Mr. Pemble Vind. fid page 152. saith, By the covenant of works we understand that we call in one word the law, namely, the means of bringing man to salvation, which is by perfect obedience unto the will of God. Hereof there are also two several administrations. The first is with Adam before his fall, when immortality and happiness was promised to man, and confirmed by an external symbol of the tree of life, upon condition that he continued obedient to God, as well in all other things, as in that particular commandment of not eating of the tree of knowledge of good and evil. The second administration of this covenant was the renewing thereof with the Israelites at mount Sinai; where after the light of nature began to grow darker and corruption had in time worn out the characters of religion and virtue, first graven

^s Subst. of Religion, octavo. Eng. page 184, 185.

of the midst of the fire, and he declared unto you his covenant which he commanded you to **PERFORM** or **DO**, even ten commandments." And Ch. v. 3. he tells the people no less expressly, that the Lord made not **THIS COVENANT** with their fathers.

in man's heart (e), God revived the law by a compendious and full declaration of all duties required of man towards God, or his neighbour, expressed in the Decalogue: according to the tenor of which law God, entered into covenant with the Israelites promising to be their God, in bestowing upon them all blessings of life and happiness upon condition that they would be his people, obeying all things that he had commanded; which condition they accepted of promising an absolute obedience, *Exod. xix. 8. 1.* 'All things which the Lord hath said we will do;' and also submitting themselves to all punishment in case they disobeyed, saying Amen to the curse of the law, 'Curse'd be every one that confirmeth not all the words of the law to do them; and all the people shall say Amen.'

And Mr. Walker † saith, that the first part of the covenant, which God made with Israel at Horeb was nothing else but a renewing of the old covenant of works (f) which God made with Adam in paradise ‡. And it is generally laid down by our divines, that we are by Christ delivered from the law as it is a covenant [g].

Nom. But, Sir, were the children of Israel at this time better able to perform the condition of the covenant of works, than either Adam or any of the old patriarchs were, that God renewed it, now with them rather than before?

Evan. No indeed, God did not renew it with them now, and not before, because they were better able to keep it, but because they had more need to be

[e] i. e. Had worn them out in the same measure and degree as the light of nature was darkened: but neither the one nor the other was ever fully done, *Rom. ii.*

[f] Wherein I differ from this learned author as to this point, and for what reasons, may be seen, p. 72. note [z].

[g] But not as it is a rule of life, which is the other member of that distinction.

made acquainted what the covenant of works is, than those before. For tho' it is true the ten commandments, which were at first perfectly written in Adam's heart, were much obliterated (h) by his fall, yet some impressions and reliques thereof still remained [i]; and Adam himself was very sensible of his fall, and the rest of the fathers were holpen by tradition [k]; and saith Cameron, God did speak to the patriarchs from heaven, yea, and he spake unto them by his angels † (l): but now by this time sin had almost obliterated and defaced the impressions of the

* Rom. ii. 15. in Mr Bolton, page 371. † Bullenger com. pla.

[h] Both in the heart of Adam himself, and of his descendents in the first ages of the world.

[i] Both with him, and them.

[k] The doctrine of the fall, with whatsoever other doctrine was necessary to salvation, was handed down from Adam, the fathers communicating the same to their children and children's children. There were but eleven patriarchs before the flood; 1. Adam, 2. Seth, 3. Enos, 4. Cainan, 5. Mahalaleel, 6. Jared, 7. Enoch, 8. Methuselah, 9. Lamech, 10. Noah, 11. Shem: Adam having lived 930 years, Gen. v. 4. was known to Lamech, Noah's father, with whom he lived 66 years, and much longer with the rest of the fathers before him: so Lamech, and these before him might have the doctrine from Adam's own mouth. Methuselah lived with Adam 243 years, and with Shem 98 years before the deluge. See

Gen. v. And what Shem, who, after the deluge, lived 502 years, Gen. xi. 10. 11. had learned from Methuselah, he had occasion to teach Arphaxad, Salah, Eber, Peleg, Rew, Serug, Nahor, Terah, Abraham, Isaac, Gen. xxi. 4. and Jacob, to whose fifty first year he viz. Shem reached Gen. xi. 10. and xxi. 5. and xxv. 16. compared. Vid. Bail. op. hist. chron. p. 2, 3. Thus one may perceive, how the nature of the law and covenant of works, given to Adam, might be far better known to them, than to the Israelites after their long bondage in Egypt.

[l] i. e. And besides all this, God spake to the patriarchs immediately, and by angels. But neither of these do we find during the time of the bondage in Egypt, until the angel of the Lord appeared to Moses in the bush, and ordered him to go and bring the people out of Egypt, Exod. iii.

law written in their hearts [m]; and by their being so long in Egypt, they were so corrupted, that the instructions and ordinances of their fathers were almost all worn out of mind; and their fall in Adam was almost forgotten, as the apostle testifieth, Rom. v. 13. 14. saying, "Before the time of the law sin was in the world, but sin is not imputed when there is no law." Nay in that long course of time betwixt Adam and Moses, men had forgotten what was sin: so altho' God had made a promise of blessing to Abraham, and to all his seed, that would plead interest in it + [n]; yet these people at this time were proud and secure, and heedless of their estate: and tho' sin was in them, and death reigned over them; yet they being without a law to evidence this sin and death unto their consciences [o], they did not impute it unto themselves, they would not own nor charge themselves with it; and so by consequence found no need of pleading the promise made to Abraham [p]; therefore, Rom. v. 20. the law entered, that Adam's offence, and their own actual transgression, might abound: so that now the Lord saw it needful, that there should be a new edition and publication of the covenant of works, the sooner to compel the elect unbelievers to come to Christ the promised seed; and that the grace of God in Christ to the elect believers might appear the more exceeding glorious. So that you see the Lord's intention therein was, that they, by looking upon this covenant, might be put in mind

† Reynolds on the use of the law, page 584.

[m] The remaining impressions of the law on the hearts of the Israelites.

[n] By faith; believing, embracing and appropriating it to themselves, Heb. xi. 13. Jer. iii. 4.

[o] Inasmuch as the remaining impressions of the

law on their hearts were so weak, that they were not sufficient for the purpose.

[p] By faith proposing it as their only defence, and opposing it to the demands of the law or covenant of works as their only plea.

what was their duty of old, when they were in Adam's loins; yea, and what was their duty still, if they would stand to that covenant & to go the old & natural way to work*; yea, and hereby they were also to see what was their present infirmity in not doing their duty (q) that so they seeing an impossibility of obtaining life by that way of works, first appointed in paradise, might be humbled and more heedfully mind the promise made to their father Abraham, and hasten to lay hold on the Messiah, or promised seed.

Nom. Then Sir, it seemeth that the Lord did not renew the covenant of works with them, to the intent that they should obtain eternal life by their yielding obedience to it.

Evan. No indeed God never made the covenant of works with any man since the fall, either with expectation that he should fulfil it [r], or to give him life by it; for God never appoints any thing to an end, to the which it is utterly unsuitable and improper. Now the law † as it is the covenant of works, is become weak and unprofitable to the purpose of salvation [s], and therefore God never appointed it to man, since the fall, to that end. And besides it is manifest that the purpose of God, in the covenant made with Abraham, was to give life and salvation by grace and promise; and therefore his purpose in renewing the covenant of works, was not, neither could be, to give life and salvation by working: for then there would have been contradictions

* Pemb. vind. fid. page 155. § Bolton's true bounds page 132, 158. † Rynolds on the use of the law.

(q) How far they came short of, and could not reach unto the obedience they owed unto God, according to the perfection of the holy law.

(r) Nor before the fall neither, properly speaking; but the expression is agreeable to scripture stile, Isa. v.

4. Wherefore when I looked it should bring forth grapes, brought it forth wild grapes?

(s) Rom. viii. 3. For what the law could not DO, in that it was weak through the flesh, God sendeth his own Son, &c.

in the covenants and instability in him that made them. Wherefore let no man imagine that God published the covenant of works on mount Sinai †, as tho' he had been mutable, and so changed his determination in that covenant made with Abraham; neither yet let any man suppose, that God now in process of time had found out a better way for man's salvation than he knew before; for as the covenant of grace made with Abraham † had been needless, if the covenant of works made with Adam would have given him and his believing seed life; so after the covenant of grace was once made, it was needless to renew the covenant of works, to the end that righteousness and life should be had by the observation of it. The which will yet more evidently appear, if we consider, that the apostle, speaking of the covenant of works as it was given on mount Sinai †, saith: 'It was added because of transgressions,' Gal. iii. 19. It was not set up as a solid rule of righteousness, as it was given to Adam in paradise, but was added or put to it [†]: it was not set up as a thing in gross by itself

Nom. Then, Sir, it should seem that the covenant of works was added to the covenant of grace, to make it more complete.

Evan. O no, you are not so to understand the a-
† Dr. Willet on Exod. x. § Pemb. vind. fid. page 254. † Reynolds on the use of the law, ibid.

It was not set up by itself as an entire rule of righteousness, to which alone they were to look who desired righteousness and salvation, as it was in the case of upright Adam "For no man, since the fall can attain to righteousness and life by the moral law." Larg. cat. quest. 94. But it was added to the covenant of grace, that by looking at it men might see what kind of righteousness it is by which they can be justified in the sight of God; and that by means thereof, finding themselves destitute of that righteousness they might be moved to embrace the covenant of grace, in which that righteousness is held forth to be received by faith.

posse, as tho' it were added by way of ingrediency, as a part of the covenant of grace, as if that covenant had been incompleat without the covenant of works; for then the same covenant should have consisted of contradictory materials, and so it should have overthrown itself: for saith the apostle, 'if it be by grace, then it is no more of works; otherwise grace is no more grace: but if it be of works, then it is no more of grace; otherwise work is no more work.' Rom. xi. 6. But it was added by way of subserviency and attendance, the better to advance and make effectual the covenant of grace †: so that altho' the same covenant that was made with Adam was renewed on mount Sinai, yet I say still, it was not for the same purpose. For this was it God aimed at, in making the covenant of works with man in innocency, to have that which was his due from man [u]; but God made it with the Israelites for no other end, than that man being thereby convinced of his weakness, might flee to Christ. So that it was renewed only to help forward and introduce another and a better covenant; and so to be a manuduction unto Christ, viz to discover sin, to weaken the conscience, and to convince them of their own impotency, and so to drive them out of themselves to Christ. Know it then, I beseech you, that all this while there was no other way of life given, either in whole, or in part, than the covenant of grace: all this while God did but pursue the design of his own grace: and therefore was there no inconsistency either in God's will or acts; only such was his mercy, that he subordinated the covenant of works, and made it subservient to the co-
 * Marshall on infants baptism. † Bolton's true bounds, page 157.

[u] This was the end of the work, namely of making the covenant of works with Adam, but not of the repeating of it at Sinai; it was also the end or design of the

worker, namely of God, who made that covenant with Adam, to have his due from man, and he got it from the Man Christ Jesus.

covenant of grace, and so to tend to evangelical purposes.

Nom. But yet, Sir, methinks it is some what strange that the Lord should put them upon doing the law, and also promise them life for doing, and yet never intend it.

Evan. Tho' he did so, yet did he neither require of them that which was unjust, nor yet dissemble with them in the promise; for the Lord may justly require perfect obedience at all mens hands by virtue of that covenant which was made with them in Adam†; and if any man could yield perfect obedience to the law, both in doing and suffering, he should have eternal life; for we may not deny (saith Calvin) but that the reward of eternal salvation belongeth to the upright obedience of the law (v) †. But God knew well enough that the Israelites were never able to yield such an obedience, and yet he saw it meet ¶ to propound eternal life to them upon these terms; that so he might speak to them in their own humour, as indeed it was meet: for they, swelled with mad assurance in themselves, saying, 'All that the Lord commandeth we will do,' and be obedient, Exod. xix. 18. Well said the Lord, if you will needs be doing I, why here is a law to be kept; and if you can fully observe the righteousness of it, you shall be saved; sending them of purpose to the law, to awaken and convince them, to sentence and humble them, and to make them see their own folly in seeking for life that way; in short, to make them see the terms under which they stood, that so they might be brought out of themselves, and expect nothing from the law, in relation to life, but all from Christ. For how should a man see his need of life by Christ, if he do not first see that he

* Reynolds on the use of the law. † Calv. inst. page

157. ‡ Pemb. vind. fid. page 164. ¶ Calvin et supra, page 159. § Pemb. ibid.

[v] i. e. The perfect obedience of the law, as it is said, Eccl. vii. 29. 'God made man upright.'

THE MARROW OF

is fallen from the way of life * ? and how should he understand how far he had strayed from the way of life, unless he do first find what is that way of life? therefore it was needful that the Lord should deal with them after such a manner to drive them out of themselves, and from all confidence in the works of the law: that so, by faith in Christ they might obtain righteousness and life. And just so did our Saviour also deal with that young expounder of the law, Matth. xix. 16 who it seemeth was sick of the same disease, "Good master, (saith he) what sh^l I do that I may inherit eternal life?" He doth not saith Calvin † simply ask, which way or by what means he should come to eternal life, but what good he should do to get it; whereby it appears, that he was a proud justiciary, one that swelled in fleshly opinion that he could keep the law and be saved by it; therefore he is worthily sent to the law to work himself weary and so sees need to come to Christ for rest ‡. And thus you see that the Lord, to the former promises made to the fathers, added a fiery law; which he gave from mount Sinai in thundering and lightning, and with a terrible voice to the stubborn and stiff-necked Israel; whereby to break and tame them, and to make them sigh and long for the promised Redeemer.

§ 4 Ant. And, Sir, did the law produce this effect in them?

Evan. Yea indeed it did; as it will appear if you consider, that although before the publishing of this covenant they were exceeding proud and confident of their own strength to do all that the Lord would have them do ¶; yet when the Lord came to deal with them as men under the covenant of works in shewing himself a terrible judge sitting on the throne of Justice like a mountain burning with fire, summoning them to come before him by the sound of a trumpet (yet not to touch the mountain without a Mediator) Heb.

* Calv. instit. † Ibid. page 402. ‡ Walker on the covenant, page 155. ¶ Dickson on the Hebrews.

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xii. 10, 2. they were not able to endure the voice of words, nor yet to abide that which was commanded*. insomuch as Moses himself did fear and quake; and they did all of them to fear and fright, shake and shiver, that their peacock feathers were now pulled down. This terrible shew wherein God gave his law on mount Sinai, saith Luther †, did represent the use of the law: there was in the people of Israel that came out of Egypt a singular holiness; they gloried, and said, 'We are the people of God, we will do all that the Lord commandeth.' Moreover Moses sanctified them, and had them wash their garments, refrain from their wives, and prepare themselves against the third day: there was not one of them but he was full of holiness: the third day Moses bringeth the people out of their tents to the mountain in the sight of the Lord, that they might hear his voice. What followed then? why when they beheld the horrible sight of the mount smoking and burning, the black clouds, and the lightnings flashing up and down, in this horrible darkness and heard the found of the trumpet blowing long and waxing louder and louder, they were afraid, and standing afar off, they said not to Moses as before, 'All that the Lord commandeth we will do; but talk thou with us, and we will hear, but let not God talk with us, lest we die.' So that now they saw they were sinners and had offended God; and therefore stood in need of a mediator to negotiate peace, and in great for reconciliation between God and them; and the Lord highly approved of their words as you may see, Deut. v. 28. where Moses repeating what they had said adds further: 'The Lord heard the voice of your words, when ye spake to me, and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken,' to wit, in desiring a mediator †. Where I pray you

* Babing, on Exod. xx.

† On Galatians, page 134.

† Walker on the covenant, page 70.

take notice, that they were not commended for saying, 'All that the Lord commandeth we will do.' No (saith a godly writer*), they were not praised for any other thing then for desiring a mediator (w)†: whereupon the Lord promised Christ unto them even as Moses testifieth, saying, 'The Lord thy God shall raise up unto thee a Prophet like unto me, from among you, even of your brethren, unto him shall you hearken according to all that thou desirest of the Lord thy God in Horeb, in the day of the assembly, when thou saidst, Let me hear the voice of the Lord my God no more, nor see his great fire any more, that I die not: and the Lord said unto me, They have well spoken, I will raise them up a Prophet from among their brethren like unto thee and I will put my words in his mouth and he shall speak unto them all that I command him;' and to assure us that Christ was the prophet here spoken of, he himself saith unto the Jews John v. 46. If ye had believed Moses, ye

* The author of the benefit of Christ's death. † Ainsworth on Deut. xviii. 15, 16, 17, 18.

(w) I see no warrant for restraining the sense of this text to their desiring of a mediator. The universal term, all that they have spoken, includes also their engaging to receive the law at the mouth of the Mediator, which is joined with that their desire, ver. 27. 'Go thou near and hear all that the Lord our God shall speak unto thee, and we will hear and do.' ver. 28. And the Lord said, 'They have well said all that they have spoken.' But there is a palpable difference between what they spoke, Exod. xix. 8. and what they spoke, Exod. 8. and what they have here, relative to

their own practice. The former runs thus, 'All that the Lord hath spoken we will do;' the latter thus, 'And we will hear and do;' the original text bears no more. The one relates to obedience only, the other to faith also, 'We will HEAR,' i. e. believe, Isa. lv. 3. John ix. 27. Hence the object of faith, that which is to be heard or believed, is called a report, properly a hearing, 1. Rom. x. 16. The former speaks much blind self-confidence: the latter a sense of duty and a willing mind, but without a sense of weakness, and fear of mismanagement.

would have believed me; for he wrote of me!' and that this was it which he wrote of him the apostle Peter witnesseth, Acts iii. 22. And so doth the martyr Stephen, Acts vii. 37. Thus you see, when the Lord had, by means of the covenant of works made with Adam, humbled them, and made them sigh for Christ the promised Seed he renewed the promise with them, yea, and the covenant of grace made with Abraham [xi].

Ant. I pray, Sir, how doth it appear, that the Lord renewed that covenant with them?

Evan. It doth plainly appear, that the Lord gave them by Moses the Levitical laws, and ordained the tabernacle, the ark and the mercy seat, which were all types of Christ. Moreover, Lev. i. 1. 'The Lord called unto Moses, and spake unto him out of the tabernacle' [xii], and commanded him to write the Levitical laws, and the tabernacle ordinances; telling

[xi] Making a promise of Christ to them, not only as the seed of the woman, but as the seed of Abraham; and yet more particularly, as the seed of Israel; 'The Lord thy God will raise up unto thee a Prophet, from the midst of THEE, of THY BRETHREN,' Deut. xvii. 15. And here it is to be observed, that this renewing of the promise and covenant of grace with them was immediately upon the back of the giving of the law on mount Sinai, for at that time was their speech which the Lord commended as well spoken: this appears from Exod. xx. 18, 19. comp. with Deut. v. 23,--28. and upon that speech of theirs was that renewal made; which is clear from Deut. xviii. 17. 18.

[xii] From the mercy-seat which was within the tabernacle. The tabernacle was an eminent type of Christ, Heb. ix. 11. as the temple also was, John ii. 19, 21. So this represented God's speaking in a Mediator in Jesus Christ. Here was a change agreeable to the people's desire at mount Sinai. God speaks, not from a burning mountain as before, but out of the tabernacle; not with terrible thunderings as at Sinai, but in a still small voice, intimated to us, and imitated by the extraordinary smallness of one letter in the original word rendered 'called,' as the Hebrew doctors do account for that irregularity of writing in that word.

him withal, Exod. xxxiv. 27. That after the tenor
 ' of these words, he had made a covenant with him,
 ' and with Israel [21] ' So Moses wrote those laws,
 Exod. xxxiv. 4. not in tables of stone, but an au-
 thentical book (a), saith Ainsworth*, called the book
 of the covenant, which book Moses read in the au-
 dience of the people, Exod. xxiv. 7. and the people
 consented unto it. Then Moses having before sent
 young men of the children of Israel, who were first-

* Ainsworth on the text.

[21] Moses exceedingly
 feared and quaked, Heb. xii.
 21. while he stood among
 the rest of the Israelites at
 mount Sinai during the gi-
 ving of the law, Exod. xix.
 24 with chap. xx. 21. But
 here he is represented as Is-
 rael's federal head in this
 covenant, he being the ty-
 pical mediator; which plain-
 ly intimates the covenant of
 grace to have been made
 with Christ, and in him with
 all the elect: ' I have made
 ' a covenant with thee, and
 ' with Israel,' saith the text.
 See the first note on the pre-
 face, from the larger cate-
 chism quest. 31.

[22] Moses was twice on
 the mount with God forty
 days. In the time of the se-
 cond forty days he received
 the order to write mentioned
 Exod xxxiv. 27. as appears
 by comparing ver. 27. with
 28. This comprehended his
 writing of the Levitical laws
 but not of the decalogue or
 ten commands: for these
 last God himself wrote on
 tables of stone, ver. 28. com-
 pared with ver. 1. This
 peremptory divine order
 Moses, no doubt, did obey;

understanding it of writing
 in a book, since he was not
 commanded to write another
 way. So, in a like case, be-
 fore he went up into the
 mount for the first forty days
 he wrote Levitical laws in a
 book, called the book of the
 covenant, Exod. xxxiv. 4.
 ' And Moses wrote all the
 ' words of the Lord.' Verse
 7. ' And he took the book of
 ' the covenant, and read.'
 Compare verse 18. This
 writing also comprehended
 Levitical laws, but not the
 ten commands. For all the
 words of the Lord which
 Moses wrote, ver. 4. were all
 the words of the Lord which
 Moses told the people, ver.
 3. And what these were ap-
 pears from his commission
 received for that effect, chap.
 xx. 21, 22. ' And the peo-
 ' ple stood afar off, and Moses
 ' drew near unto the thick
 ' darkness where God was:
 ' and the Lord said unto
 ' Moses, Thus thou shalt
 ' say unto the children of Is-
 ' rael,' &c. So all the words
 were these which follow
 to the end of the 23d chap-
 ter.

born (b), and therefore priests until the time of the Levites (c) to offer sacrifice of burnt-offerings and peace-offerings unto the Lord; 'He took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning these things:' whereby they were taught, that, by virtue of blood*, this covenant betwixt God and them was confirmed, and that Christ by his blood shed, should satisfy for their sins; for indeed the covenant of grace was, before the coming of Christ, sealed by his blood in types and figures † [d].

§ 5. Ant But, Sir, was this every way the same covenant that was made with Abraham?

Evan Surely I do believe, that reverend Bullinger ‡ spake very truly, when he said, that God gave unto these people no other religion, in nature, substance and matter itself, differing from the laws of their fathers: though, for some respects, he added thereunto many ceremonies and certain ordinances: the which he did to keep their minds in expectation of the coming of Christ, whom he promised unto them; and to confirm them in looking for him, lest they should wax faint¶. And as the Lord did thus by the ceremonies, as it were, lead them by the hand to Christ; so did he make them a promise of the land of Canaan, and outward prosperity in it, as a type of heaven and eternal happiness: so that the Lord dealt with them as children in their infancy and under age, leading them on by the help of earthly things to heavenly

* Dickson on the Hebrews. † Walker on the covenant page 113. ‡ Com. pla. Eng. ¶ Calv. instit. lib. 2. § Ibid. page 157.

[b] In the original text, ver. 5. they are called emphatically the young men, or ministers, or servants, 1 Sam. ii. 13, 15. Esth. ii. 2, of the children of Israel, to signify that they were first-born.

And so Onkelos reads it the first-born of the children of Israel.

[c] Numb. iii. 41.

[d] The blood of the sacrifices representing the precious blood of Christ.

and spiritual; because they were but young and tender [e], and had not that measure and abundance of the Spirit which he had bestowed upon his people now under the gospel.

Ant. And Sir, do you think that these Israelites at this time did see Christ and salvation by him in these types and shadows?

Evan. Yea there is no doubt but Moses and the rest of the believers among the Jews did see Christ in them; for faith godly † Tindal though all the sacrifices and ceremonies had a star-light of Christ, yet some of them had the light of the broad day a little before the sun-rising; and did express him, with the circumstances and virtue of his death, so plainly, as if his passion had been acted upon a scaffold; insomuch, saith he that I am fully persuaded, and cannot but believe, that God had shewed Moses the secrets of Christ, and the very manner of his death aforehand: and therefore, no doubt but that they offered their sacrifices by faith in the Messiah, as the apostle testifieth of Abel, Heb. xi. 4. I say there is no question but every spiritual believing Jew when he brought his sacrifice to be offered, and according to the Lord's command, laid his hands upon it, Lev. i. 4. whilst it was yet alive; he did from his heart acknowledge that he himself had deserved to die †, but by the mercy of God he was saved (f), and his desert laid upon the beast (g); and as the beast was to die, and be offered in sacrifice for him, so did he believe that the Messiah should come and die for him; upon whom he put his hands, that is, laid all his iniquities by the hand of faith (h).

* Bolton's true bounds, page 259. † In his preface to Levit. † Basing on the text.

[e] The church was in her minority under the law, Gal. iv. 2, 3.

[f] From the death he had deserved by his sin.

(g) Typically.

(h) "The mystical signification of the sacrifices, and especially this rite, some think the apostle means by the doctrine of laying on of hands, Heb.

So that as Beza on Job i. faith, the sacrifices were to them holy mysteries, in which, as in certain glasses, they did both see themselves to their own condemnation before God [i]; and also beheld the mercy of God in the promised Messiah, in time to be exhibited; and therefore, faith Calvin, instit. p. 239. the sacrifices and satisfactory offerings were called Ashemoth, which word properly signified sin itself, to shew, that Jesus Christ was to come and perform a perfect expiation by giving his own soul to be an Asham, that is a satisfactory oblation.

Wherefore you may assure yourself, that as Christ was always set before the fathers in the Old Testament to whom they might direct their faith, and as God never put them in hope of any grace or mercy, nor ever shewed himself good unto them without Christ (k); even so the godly in the old Testament knew Christ, by whom they did enjoy these promises of God, and were joined to him (l). And indeed, the promise of salvation never stood firm till it came to Christ [m]. And there was their comfort in all their troubles and distresses, according as it is said of Moses, Heb. xi. 26, 27. He endured as seeing him who is invisible.

“vi. 2. which typified evangelical faith.” Henry on Lev. i. 4. ‘Tis evident, that the offerer, by laying his hand on the head of the sacrifice, did legally unite with it; laid his sin, or transferred his guilt upon it, in a typical and ceremonial way, Lev. xvi. 21. the substance and truth of which ceremonial action plainly appears to be faith, or believing on Jesus Christ; which is the soul’s assenting for its own part, to and acquiescing in the glorious device of the Lord’s laying on him the iniquities of us all, Isa. liii. 6.

[i] i. e. They saw themselves, as in themselves condemned by the holy law.

[k] That is, As an absolute God out of Christ, but always as a God in Christ.

[l] To Christ, by faith.

[m] It stood, at first, on man’s own obedience; which ground quickly failed: then it came to Christ, where it stood firm. Gen. iii. 15. ‘It, namely, the seed of the woman shall bruise thy head,’ to wit the serpent’s head.

[10]. esteemed the reproach of Christ greater riches than the treasures of Egypt; he had respect to the recompence of reward. And so as Ignatius saith, the prophets were Christ's servants, who foreseeing him in Spirit, both waited for him as their master, and looked for him as their Lord and Saviour, saying, 'He shall come and save us.'

And so saith Calvin, Inst. p. 207. So oft as the prophets speak of the blessedness of the faithful, the perfect image that they have painted thereof was such as might ravish men's minds out of the earth, and of necessity raise them up to the consideration of the felicity of the life to come: so that we may assuredly conclude with Luther, that all the fathers, prophets, and holy kings were righteous and saved by faith in Christ to come: and so indeed, as Calvin saith, Instit. p. 198, were partakers of all one salvation with us.

Ant But, Sir the scripture seems to hold forth as though they were saved one way, and we another way; for you know the prophet Jeremiah makes mention of a twofold covenant; therefore it is somewhat strange to me, that they should be partakers of one way of salvation with us.

Evan. Indeed it is true, the Lord did bequeath unto the fathers righteousness, life and eternal salvation, in and through Christ the mediator, being not yet come in the flesh, but promised: and unto us in the New Testament, he gives and bequeaths them to us in and through Christ, being already come, and having actually purchased them for us †: and the covenant of grace was, before the coming of Christ, sealed by his blood in types and figures: and at his death in his flesh [10]; it was sealed, and ratified by his very blood actually and in very deed shed for

* Alleged by Dr Urb. Reg.

† Walker on the cov.

[10] "Faith presenting to his view at all times the great angel of the covenant, God the Son, the redeemer of him and of

"rael." Suppl. Pool's annot. on the text.

[10] "Christ.... being put to death in the flesh," 1 Pet. iii. 18.

our sins. And the old covenant, in respect of the outward form and manner of sealing, was temporary and changeable; and therefore the types ceased, and only the substance remains firm: but the seals of the new are unchangeable, being commemorative, and shall shew the Lord's death until his coming again. And their covenant did first and chiefly promise earthly blessings [p]; and in and under these it did signify and promise all spiritual blessings and salvation; but our covenant promiseth Christ and his blessings in the first place, and after them earthly blessings.

These and some other circumstantial differences in regard of administration, there was betwixt their way of salvation or covenant of grace and ours, which moved the author to the Hebrews, Heb. viii. 8. to call theirs old, and ours new; but in regard of substance they were all one and the very same [q]; for in all covenants this is a certain rule, "If the subject matter, the fruit and the conditions, be the same, then is the covenant the same †;" but in these covenants Jesus Christ is the subject matter of both, salvation the fruit of both, and faith the condition [r] of both;

† Urfin cat. page 129.

[p] Chiefly; in so far as in that dispensation of the covenant of grace, the promises of earthly blessings were chiefly insisted on; and the promises of spiritual blessings and salvation more sparingly.

[q] "There are not therefore two covenants of grace differing in substance; but one and the same under various dispensations." Westminster Confes. chap. 7. art. 6. And their covenant of grace, confirmed by the sprinkling of blood, Exod. xxiv. Heb. ix. 19, 20. the which cove-

nant they brake, by their unbelief frustrating the manner in which it was administered to them was given to them when the Lord had led them out of Egypt, and at Sinai too, as well as the ten commands delivered to them, as the covenant of works. This is evident from Exod. xx. 1.---17. compared with Deut. v. 2.---22. and Exod. xx. 20, 21. compared with chap. xxiv. 3.---8. See page 76. Note [a]

[r] Not in a strict and proper sense, as that, upon the performance of which the

therefore I say though they be called two, yet they are but one: the which is confirmed by two faithful witnesses. The one is the apostle Peter, who saith, Acts xv. 11. 'We believe, that through the grace of our Lord Jesus Christ, we shall be saved even as they;' meaning the fathers in the Old Testament, as is evident in the verse before. The other is the apostle Paul, who saith, Gal. iii. 6, 7. 'Abraham believed God and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the children of Abraham;' by which testimony saith Luther on the Galatians, p. 116 we may see that the faith of our fathers in the Old Testament, and ours in the New, is all one in substance.

Ant. But could they, that lived so long before Christ apprehend his righteousness by faith for their justification and salvation?

Evan. Yea indeed; for as Mr Forbes on justification, p. 90. truly saith it is as easy for faith to apprehend righteousness to come, as it is to apprehend righteousness that is past; wherefore as Christ's birth, obedience & death, were in the old Testament as effectual to save sinners as now they are*; so all the faithful fathers, from the beginning, did partake of the same grace with us, by believing in the same Jesus Christ, and so were justified by his righteousness, and saved eternally by faith in him. It was by virtue

* Walker on the cov. p. 122.

right and title to the benefits of the covenant are founded and pleadable; as perfect obedience was the condition of the covenant of works: Christ's fulfilling of the law, by his obedience and death, is the only condition of the covenant of grace, in that sense. But in a large and improper sense, as that whereby one accepts and embraces the covenant, and

the proper condition thereof, and is savingly interested in Jesus Christ the head of the covenant. "The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him; and requiring faith as the condition to interest them in him, &c." Large, cat. quest. 32.

of the death of Christ *, that Enoch was translated so that he should not see death ; Elias was taken up into heaven by virtue of Christ's resurrection and ascension. So that from the world's beginning to the end thereof, the salvation of sinners is only by Jesus Christ ; as it is written, ' Jesus Christ the same yesterday, to-day and for ever.' Heb. xiii. 8.

Ant. Why then, Sir, it seems that those who were saved amongst the Jews were not saved by the works of the law.

Evan. No indeed; they were neither justified nor saved, either by the works of the moral law, or the ceremonial law. For as you heard before, the moral law being delivered unto them with great terror, and under most dreadful penalties, they did find in themselves an impossibility of keeping it; and so were driven to seek help of a Mediator, even Jesus Christ, of whom Moses was to them a typical mediator (s) † : so that the moral law did drive them to the ceremonial law, which was their gospel, and their Christ in a figure ; for that the ceremonies did prefigure Christ, direct unto him, and require faith in him, is a thing acknowledged and confessed by all men ‡.

Nom. But, Sir, I suppose, though believers among the Jews were not justified and saved by the works of the law, yet was it a rule of their obedience.

Evan. It is very true indeed, the law of the ten commandments were a rule for their obedience (t) ; yet not as it came from mount Sinai (u), but rather as it came from mount Zion ; not as it was the law or co-

* Walker on the covenant, page 29. † Marshall on infants baptism. ‡ Ball on the covenant.

[s] i. e. A type, he being to them a typical mediator. [t] The obedience of the believing Jews. [u] That is in the sense of our author, not as the covenant of works : but of the twofold notion or consideration under which the ten commands were delivered from mount Sinai, see p. 72. [2].

venant of works, but as it was the law of Christ. The which will appear, if you consider that after the Lord had renewed with them the covenant of grace, as you heard before, Exod. xxiv. at the beginning the Lord said unto Moses, verse 12. 'Come up to me into the mount, and be there, and I will give thee tables of stone, and a law that thou mayest teach them : ' and after the Lord had thus written them the second time with his own finger, he delivered them to Moses, commanding him to provide an Ark to put them into ; which was not only for the safe keeping of them, Deut. ix. 10 x. 5. but also to cover the form of the covenant of works that was formerly upon them, that believers might not perceive it : for the ark was a notable type of Christ; and therefore the putting of them therein did shew that they were perfectly fulfilled in him†. Christ being ' the end of the law for righteousness to ' every one that believeth, ' Rom. x. 4. The which was yet more clearly manifest, in that the book of the law was placed between the Cherubims, and upon the mercy-seat, to assure believers, that the law now came to them from the mercy-seat (v) ; for there the

† Reynolds on Psalm cx. page 35.

‡ Bolton's true

Bounds, page 52.

[v] From an atoned God in Christ binding them to obedience with the strongest ties, arising from their creation and redemption jointly ; but not with the bond of the law, which would have brought them over to eternal death in case of transgression, as the law or covenant of works doth with them who are under it, Gal. iii. 10. The mercy-seat was the cover of the ark, and both the one and the other types of Christ. Within the ark, under the cover of it, were the tables of the law laid up : this was the throne of grace which could not have stood

on mere mercy, firmly established in Jesus Christ ; according to Psal. lxxxix. 14. ' Justice and judgement are the habitation (marg. establishment) of thy throne. ' The word properly signifies a base, supporter, stay or foundation, on which a thing stands firm, Ezra ii. 63. and iii. 3, Psal. civ. 5. The sense is, O God and Father of our Lord Jesus Christ Psal. lxxxix. 19. Justice satisfied, and judgement fully executed in the person of the Mediator, are the foundation and base which thy throne of grace stands upon.

The word promised to meet Moses, and to commune with him, of all things which he would give him in commandment to them, Exod. xxv. 22.

Ant. But, Sir, was the form quite taken away, so as the ten commandments were no more the covenant of works?

Evan. Oh! no, you are not so to understand it. For the form of the covenant of works (w) as well as the matter on God's part (x), came immediately from God himself, and so consequently is eternal like himself: whence it is that our Saviour saith, Matth. v. 18 'till heaven and earth pass, one jot, or one tittle shall in no ways pass from the law, 'till all be fulfilled.' so that either man himself, or some other for him, must perform or fulfill the condition of the law, as it is the covenant of works, or else he remains still under it in a damnable condition: but now Christ hath fulfilled it for all believers; and therefore I said the form of the covenant of works was covered or taken away as touching the unbelieving Jews; but yet was it neither taken away in itself, nor yet as touching the believing Jews.

Nom. Was the law then still of use to them, as it was the covenant of works?

Evan. Yea indeed

Ant. I pray you, Sir, shew of what use it was to them.

Evan: I remember, Luther on the Gal. p. 171. saith, there be two sorts of unrighteous persons or unbelievers, the one to be justified, and the other not to be justified: even so was there among the Jews. Now to them that were to be justified, as you have heard, it was still of use to bring them to Christ as the apostle saith, Gal. iii. 24. 'The law was our school-

[w] Namely, the promissory and penal sanction of eternal life and death, in which God's truth was engaged.

[x] Man's part was his consenting to terms set before him by his Creator.

' master until Christ (y) that we might be made righteous by faith : ' that is to say, the moral law (z) did teach and shew them what they should do and so what they did not ; and this made them go to the ceremonial law (a) ; and by that they were taught that Christ had done it for them (b) : the which they believing (c), were made righteous by faith in him. And to the second sort it was of use, to shew them what, was good and what was evil ; and to be as a bridle to them, to restrain them from evil ; and as a motive to move them to do good for fear of punishment (d)*, or hope of reward in this life ; which though it was but a forced and constrained obedience, yet was it necessary for the public commonwealth, the quiet thereof being thereby the better maintained. And though thereby they could neither escape death, nor yet obtain eternal life, for want of perfect obedience, yet the more obedience they yielded thereunto, the more they were freed from temporal calamities, and possessed with temporal blessings, according as the Lord promised and threatened, Deut. xxviii.

Ant. But, Sir, in that place the Lord seemeth to speak to his own people, and yet to speak according to the tenor of the covenant of works ; which hath made me think that believers in the Old-Testament were partly under the covenant of works.

Evan. Do you not remember how I told you be-
* Calvin's Institutions, page 167.

(y) i. e. To bring us unto Christ, as we read it with the supplement.

(x) As the covenant of works, so the author useth that term here, as it is used. Larg eat quest. 93. above-cited.

[a] Broken under the sense of guilt, the curse of the law and their utter inability to help themselves by doing or suffering.

[b] Christ's satisfying the

law for sinners by his obedience and death, being the great lesson taught by the ceremonial law, which was the gospel written in plain characters, to those whose eyes were opened.

[c] Appropriating and applying to themselves by faith Christ's satisfaction held forth and exhibited to them in these divine ordinances.

[d] Both in time and eternity.

fore, that the Lord did manifest so much love to the body of that nation that the whole posterity of Abraham (e) were brought under a state-covenant or national church; so that for the believer's sakes he unfolded unbelievers in the compact; whereupon the Lord was pleased to call them all by the name of his people, as well unbelievers as believers; and to be called their God. And tho' the Lord did there speak according to the tenor of the covenant of works; yet I see no reason why he might not direct and intend his speech to believers also, and yet they remain only under the covenant of grace.

Ant. Why, Sir, you said that the Lord did speak to them out of the tabernacle and from the mercy-seat; and that doubtless, was according to the tenor of the covenant of grace, and not according to the tenor of the covenant of works.

Evan. I pray you take notice, that after the Lord had pronounced all these blessings and curses, Deut. xxviii. In the beginning of the 29th chapter it is said, 'These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab; beside the covenant which he made with them in Horeb.' Whereby it doth appear to me, that this was not the covenant of works which was delivered to them on mount Sinai (f); for

[y] Which were of that nation, according to Gen. xxi. 12. 'In Isaac shall thy seed be called.' And chap. xxviii. 13. 'I am the Lord God of Abraham thy father and the God of Isaac: the land whereon thou lyeest, to thee will I give it, and to thy seed.'

(f) The author does not make the covenant at Horeb distinct from that at Sinai for he takes Horeb and Sinai for one and the same moun-

tain, according to the holy scripture, Exod. xix. 20. compared with Deut. v. 2. And therefore, because the text speaks of this covenant in the land of Moab as another covenant beside that in Horeb, he infers that it was not the same, not the covenant of works delivered on mount Sinai, otherwise called Horeb. And howbeit there are but two covenants containing the only two ways to happiness, the author can-

the form of that covenant was eternal blessings and curses (g) ; but the form of this covenant was temporal blessings and curses [h]. So that this rather seems to be the pedagogy of the law than the covenant of works : for at that time these people seemed to be carried by temporal promises into the way of obedience and deterred by temporal threatnings from the ways of disobedience, God dealing with them as in their infancy and under-age, and so leads them on, and allures them, and fears them by such respects as these, because they had but a small measure of the Spirit.

Nom. But, Sir, was not the matter of that covenant and this all one ?

Evan. Yea indeed, the ten commandments were the matter of both covenants, only they differed in the forms.

Aut. Then, Sir, it seems that the promises and threatnings contained in the Old Testament were but temporary and terrestrial, only concerning the good and evil things of this life.

Evan. This we are to know, that like as the Lord by his prophets gave the people in the old Testament many exhortations to be obedient to his commandments and many dehortations from disobedience thereunto ; even so did he back them with many promises and threatnings concerning things temporal, as these and the like scriptures do witness, Isa. i. 10. 'Hear

not, on that account be justly blamed for distinguishing this covenant from them both unless temporal blessings do make men happy : the which blessings, with curses of the same kind, he takes to be the form of this covenant.

[g] Deut. xxvii. 26. Cursed be he that confirmeth not all the works of this law to do them.' Gal. iii. 10. 'For as many as are under the works of the law are

under the curse: for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them.

[h] See Deut. xxvii. throughout. Chap. xxix. i. verse 9. 'Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.' And here ends a great section of the law.

the word of the Lord, ye rulers of Sodom give ear unto the law of our God, ye people of Gomorrah.' Ver. 19, 20. 'If ye be willing and obedient ye shall eat the good things of the land: but if ye refuse and rebel ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.' And Jer. vii 3. 9. 'Amend your ways, and your doings, and I will cause you to dwell in this place. Will you steal, murder, and commit adultery and swear falsely by my name? Therefore, thus saith the Lord God, Behold mine anger and my fury shall be poured out upon this place,' ver. 20 And surely there be two reasons why the Lord did so: first. Because, as all men are born under the covenant of works, they are naturally prone to conceive, that the favour of God, and all good things do depend and follow upon their obedience to the law [i]; and that the wrath of God, and all evil things do depend upon, and follow their disobedience to it (k); and that man's chief happiness is to be had and found in terrestrial paradise, even in the good things of this life. So the people of the Old Testament, being nearest to Adam's covenant and paradise, were most prone to such conceits. And, Secondly, because the covenant of grace, and celestial paradise were but little mentioned in the Old Testament, they, for the most part [l], had but a glimmering knowledge of them, and so could not yield obedience freely as sons (m). Therefore the Lord saw it meet to move

(i) Not on a saving interest in the Lord Jesus Christ by faith.

(k) Not considering the great sin of unbelief; and that the wrath of God, due to them for disobedience, may be averted by their fleeing to Christ for refuge.

[l] For the more eminent saints in the Old Testament times are to be expected, such as David and others.

(m) Having but a small measure of knowledge of the celestial paradise, the eternal inheritance, and of the covenant of grace, the divine disposition containing their right to it, they could not yield obedience freely, in the measure that sons do, who are come to age, and know well their own privileges: but only as little children, who in some measure

them to yield obedience to his laws by their own motives (n). And as servants, or children under age [o].

Ant. And were both believers and unbelievers, that is, such as were under the covenant of grace, and such as were under the covenant of works, equally and alike subject, as well to have the calamities of this life inflicted upon them for their disobedience, as the blessings of this life conferred upon them for their obedience.

Evan. Surely the words of the preacher do take place here, Eccl. ix. 2. when he saith, 'All things come alike to all; there is one event to the righteous and to the wicked.' Were not Moses and Aaron, for their disobedience hindered from entering into the land of Canaan as well as others? Num, xx. 12. And was not Josiah, for his disobedience to God's command, slain in the valley of Megiddo? 2 Chron. xxxv. 21, 22. Therefore assure yourself, that when believers in the Old Testament transgressed God's commandments, God's temporal wrath (p) went out against them, & was manifest in temporal calamities that befel them as well as others, Num. xvi. 46. only here was the difference; the believer's temporal calamities had no eternal calamities included in them, nor following of them; and their temporal blessings had eternal blessings included in them, and followed of them (q): and

yield obedience freely, namely, in proportion to their knowledge of these things, but the measure being very small must be drawn also to obedience by motives of a lower kind. And this the apostle plainly teacheth, Gal. iv. 1, 2, 3, 4, 5. Compare Westminster Confess chap. 20. art. 1. 'The liberty of Christians is further enlarged in fuller communications of the free Spirit of God, than believers

under the law did ordinarily partake of."

[n] Promises and threatenings concerning things temporal.

[o] By fear of punishment, and hope of reward.

(p) i. e. God's fatherly anger, whereby temporal judgments fall on his own people.

(q) By virtue of the covenant of grace which they were under.

the unbelievers temporal blessings had no eternal blessings included in them: and their temporal calamities had eternal calamities included in them, and following of them (r).

Ant. Then, Sir, it seemeth that all obedience that any of the Jews did yield to God's commandments, was for fear of temporal punishment, and in hope of temporal reward.

Evan. Surely the scriptures seem to hold forth, that there were three several sorts of people amongst the Jews who endeavoured to keep the law of God, and they did all of them differ in their ends.

The first of them were true believers, who according to the measure of their faith, did believe the resurrection of their bodies after death, and eternal life in glory; and that it was to be obtained, not by the works of the law, but by faith in the Messiah or promised seed: and answerably as they believed this, answerably they yielded obedience to the law freely, without fear of punishment or hope of reward: but alas! the spirit of faith was very weak in most of them, and the spirit of bondage very strong; and therefore they stood in need to be induced and constrained to obedience for fear of punishment, and hope of reward (s).

[r] By virtue of the covenant of works which they were under.

[s] The author doth not say, of believers under the Old Testament simply, and without any qualification, that they yielded obedience to the law, without fear of punishment or hope of reward; as if minded to assert, that they were not at all moved to their obedience by these: the scope of these words is to teach just the contrary. Compare page

91. But on good grounds he affirms that "Answerably to their faith their obedience was yielded freely, without fear of punishment or hope of reward." And thus, the freeness of their obedience always bearing proportion to the measure of their faith, the greater measure of faith any Old Testament saint had attained unto, his obedience was the less influenced by fear of punishment or hope of reward; and the smaller his

The second sort of them were the Saducees and their sect, and these did not believe that there was any resurrection, Matth. xxii. 23. nor any life but the life of this world: and yet they endeavoured to keep the law, that God might bless them here, and that it might go well with them in this present life*.

The third sort, and indeed the greatest number of them in the future ages after Moses, were the Scribes and Pharisees, and their sects: and they held and maintained, that there was a resurrection to be looked for and an eternal life after death; and therefore they endeavoured to keep the law, not only to obtain temporal happiness, but eternal also. For though it had pleased the Lord to make known unto his people, by the ministry of Moses, that the law was given, not to retain men in the confidence of their own works, but to drive them out of themselves, and to lead them to Christ the promised seed: yet after that time the priests

* Bolton's true bounds, page 256.

† Ball on the co-

venant, page 114.

measure of faith was, his obedience was the more influenced by these: accordingly, such a had no saving faith at all were moved to obedience only by fear of punishment or hope of reward; and the meanest saint's faith being once perfected by the beatific vision in heaven, these ceased altogether to be motives of obedience to him, though he ceaseth not to obey from the strongest and most powerful motives. And thus the apostle John teacheth concerning love which flows from faith, 1 John iv. 18. 'Perfect love casteth out fear, because fear hath torment: he that feareth is not made perfect in love.' The

more there is of the one, there is still the less of the other. In the mean time, according to our author, the measure of faith in the most part of believers under the Old Testament was, very small, and the strongest faith was imperfect and the servile and childish disposition, which moves to obedience from fear of punishment and hope of reward, was very strong in them, Gal. iv. 1,---5. and therefore, as they stood in need of such inducement and constraint, there could not fail to be a great mixture of the influence of fear, of punishment and hope of reward in their obedience.

and the Levites, who were the expounders of the law and whom the Scribes and Pharisees did succeed† did so conceive and teach of God's intention in giving the law, as though it had been that they, by their obedience to it, should obtain righteousness and eternal life: and this opinion was so confidently maintained, and so generally embraced, amongst them that in their book Mechilta, they say and affirm†, that there is no other covenant but the law: and so in very deed they conceived, that there was no other way to eternal life than the covenant of works.

A. t. Surely then it seems they did not understand and consider that the law, as it is the covenant of works, doth not only bind the outward man, but also the inward man, even the soul and spirit; and requires all holy thoughts, motions, and dispositions of the heart and soul.

Evau. Oh! no, they neither taught it nor understood it so spiritually; neither could they be persuaded that the law doth require so much at man's hands. For they first laid this down for a certain truth, that God gave the law for man to be justified and saved by his obedience to it; and that therefore there must needs be a power in man to do all that it requireth, or else God would never have required it: and therefore, whereas they should have first considered, what a straight rule the law of God is, and then have brought man's heart and have said it, to it; they contrariwise, first considered what a crooked rule man's heart is, and then sought to make the law like unto it: and so indeed they expounded the law literally, teaching and holding, that the righteousness which the law required was but an external righteousness, consisting in the outward observation of the law; as you may see by the testimony of our Saviour, Matth. v. so that, according to their exposition, it was possible for a man to fulfill the law perfectly, and so to be justified and saved by his obedience to it.*

† Perkins on Christ's sermon on the mount. † Musc. com. pla. page 188.
* Gray in his sermon of the perfection of a Christian,

Ant. But Sir, do you think the Scribes and Pharisees, and their sect, did yield perfect obedience to the law, according to their own exposition?

Evan. No indeed, I think very few of them, if any at all.

Ant. Why, what hopes could they then have to be justified and saved, when they transgressed any of the commandments?

Evan. Peter Martyr * tells us, that when they changed to transgress any of the ten commandments [t], they had their sacrifices to make satisfaction, as they conceived: for they looked upon their sacrifices without their signification †; and so had a false faith in them, thinking that the bare work was a sacrifice, acceptable to God: in a word, they conceived that the blood of bulls and goats would take away sin; and so what they wanted of fulfilling the moral law they thought to make up in the ceremonial law ‡. And thus they separated Christ from their sacrifices, thinking they had discharged their duty very well, when they had sacrificed, and offered their offerings; not considering, that the imperfection of the typical law, which, as the apostle saith, made nothing perfect, should have led them to find perfection in Christ, Heb. vii. 19. but they generally rested in the work done in the ceremonial law, even as they had done in the moral law; though they themselves were unable to do the one [u], and the other was as insufficient to help them. And thus 'Israel, which followed the law of righteousness, did not attain to the law of righteousness, because they sought it not by faith, but as it were by the works of the law. For they being ignorant of the righteousness of God, and going about to establish their own righteousness, did not submit themselves to the righteousness of God,' Rom. ix. 31. x.

* In his preface to the Rom.

† Tindal on Mark.

‡ Bolton's true bounds. page 161.

[t] To wit, according to their own exposition.

[u] To do any work of the moral law aright.

Ant. Then, Sir, it seemeth there were but very few of them that had a clear light and knowledge of Christ.

Evan. It is very true indeed; for generally there was such a vail of ignorance over their hearts, or such a vail of blindness over their minds, that it made their spiritual eye-sight so weak and dim, that they were no more able to see Christ, the sun of righteousness, as the end of the law, Mal. iv. 2 (w) than the weak eye of man is able to behold the bright sun when it shineth in its full strength. And therefore we read, Exod. xxxiv. 30. that when Moses's face did shine, by reason of the Lord's talking with him, and telling him of the glorious riches of his free grace in Jesus Christ, and giving unto him the ten commandments, written in tables of stone; as the covenant of works; to drive the people out of confidence in themselves, and their own legal righteousness, unto Jesus Christ and his righteousness; the people were not able to behold his face; that is to say (y), by reason of the weakness and dimness of their spiritual eye-sight they were not able to see and understand the spiritual sense of the law; to wit, that the Lord's end or intent in giving them the law as a covenant of works, and, as the apostle calls it, the ministration of condemnation and death, 2 Cor. iii. 7, 9 was to drive them out of themselves to Christ, and

[v] To wit, of the Jews in general.

[w] i. e. Having in himself a fulness of righteousness answering the law to the utmost extent of its demands; as the sun hath a fulness of light.

[x] Therefore they are called by the apostles the ministration of death, written and engraven on stones, 2 Cor. iii. 7. Now it is evident, the ten commandments are

not the ministration of death but as they are the covenant of works. And, as such, they were given to Moses to be laid up in the ark, to signify the fulfilling of them by Jesus Christ alone, and the removing of that covenant-form from them, as to believers; and so they served to drive sinners out of themselves to Christ.

[y] i. e. This is the mystery of that typical event:

that then it was to be abolished to them: as it was the covenant of works, verse 13. and therefore Moses put the cloudy vail of shadowing ceremonies over his face, Exod. xxxiv. 35. that they might be the better able to behold it; that is to say, that they might be the better able to see through them, and understand, that * Christ is the end of the law for righteousness to every one that believeth. Rom. x. 4. For Moses' face, saith godly Tindal, is the law rightly understood. And yet alas, by reason that the priests and Levites in former times, and the Scribes and Pharisees in after times, were the blind leaders of the blind, Matth. xv. 14. the generality of them were so addicted to the letter of the law, and that both moral (a) and ceremonial, that they used it not as pedagogy to Christ, but terminated their eye in the letter and shadow, and did not see through them to the spiritual substance, which is Jesus Christ. 2 Cor. iii. 13. especially in the future ages after Moses: for at the time of Christ's coming in the flesh, I remember but two, to wit, Simeon and Anna, that desired him, or looked for him as a spiritual saviour to save them from sin and wrath. For though all of them had in their mouths the Messiah, saith Calvin* and the blessed estate of the kingdom of David; yet they dreamed that this Messiah should be some great monarch that should come in outward pomp and power, and save and deliver them from that bondage which they were in, under the Romans, of which bondage under the law, sin and wrath, they were not at all sensible; and all because their blind guides had turned the whole law into a covenant of works, to be done for justification and salvation (b); yea, and such a covenant as they were able to keep and fulfill, if not by the doing of the moral law, yet by their offering sacrifices in the ceremony. Harmo. page 67.

(z) When they should be driven out of themselves to Jesus Christ by it.

(a) viz. As the covenant of

works.

(b) And so they quite perverted the great end of the giving of the law to them.

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nial law. And for this cause our Saviour in his sermon upon the mount, took occasion to expound the moral law truly and spiritually, removing that false literal gloss, which the scribes and Pharisees had put upon it, that men might see how impossible it is for any mere man to fulfil it, and so consequently to have justification and salvation by it. And at the death of Christ, the vail of the temple was rent in twain from the top to the bottom, to shew, saith Cindal, 'That the shadows of Moses' law should now vanish away at the flourishing light of the gospel, Mat. xxvii. 51†. And after the death of Christ; his apostles did, both by their preaching and writing, labour to make men understand, that all the sacrifices and ceremonies were but types of Christ; and therefore he being now come, they were of no further use; witness that divine and spiritual epistle written to the Hebrews. Yet notwithstanding, we may say of the Jews at this day, as the apostle did in his time, 'even until this day remaineth the same vail untaken away in the reading of Moses, The Lord in mercy remove it in his due time [c].

† Marbeck com. pla page 112.

[c] The history of the vail on Moses's face is famous in the Old Testament, and the mystery of it in the New.

The former, as I gather it from the words of the inspired penman, Exod. xxxiv. stands thus briefly. There was a shining glory in the face of Moses in the mount; but he himself knew it not while God spake with him there, ver. 19. and that by reason of the exceeding divine glory, 2 Cor. iii. 10. Gr. even as the light of a candle is darkened before the shining sun: but when Moses, be-

ing come forth from the excellling glory, was coming down from the mount, with the tables in his hand, his face shone so as to send forth rays like horns, Exod xxxiv. 29. 30. so that he could not but be conscious of it. Aaron and all the people perceiving Moses returning to them, went to meet him; but seeing an astonishing glory in his countenance which they were not able to look at, they were afraid, and retired, verse 30, 31. But Moses called to them to return, and goes into the tabernacle;

§ 6. Ant. Well, Sir, I had thought God's covenant with the Jews had been a mixt covenant, and

whereupon the multitude not daring to return for all this, Aaron and the princes alone, return to him, being now in the tabernacle, verse 31. the middle part of which I think, is to be read thus, 'And Aaron, and all the princes returned unto him in the testimony, i. e. in the tabernacle of the testimony, as it is called, chap. xxxviii. 21. Rev. xv. 5. From out of the tabernacle Moses speaks to them, ordering (it would seem) the people to be gathered together unto that place, ver. 31. 32. The people being convened at the tabernacle, he preached to them all what he had received of the Lord on the mount, ver. 32. But in the mean time, none of them saw his face, forasmuch as the tabernacle, within which he was, served instead of a vail to it. Having done speaking, he puts a vail on his face, and comes out to them, ver. 33. Marg. Heb. 'And Moses ceased from speaking with them, and put a vail on his face.' Compare ver. 32. 'But when Moses went in before the Lord to speak with him, he took the vail off until he came out.'

The mystery of this typical event the apostle treats of, 2 Cor. iii. The shining glory of Moses's face did

not prefigure nor signify the glory of Christ; for the glory of the Lord Christ, ver. 18 is evidently opposed to the glory of Moses's countenance, ver. 7. and the open or uncovered face of the former, ver. 18. as Vatablus seems to me rightly to understand it to the veiled face of the latter, ver. 10. The glory of the one is beheld as in a glass, ver. 18. the sight of the face itself being reserved for heaven; but the glory of the face of the other was not to be beheld at all, being veiled. But that glory signified the glory of the law given to the Israelites, as the covenant of works the glory of the ministration of death, ver. 7. agreeable to what the author tells us from Tindal, namely, that Moses's face is the law rightly understood. This Moisaic glory while it was most fresh, was darkened by the excelling glory of the Son of God, the Lord Jesus Christ, ver. 18. compared with Exod. xxxiv. 29. howbeit the discovery of it to sinners makes their hearts to tremble, they are not able to bear it. That glorious form of the law must be hid in Christ the true tabernacle, and from thence only must the law come to them, or else they are not able to receive it; though before that

that they had been partly under the covenant of works; but now I perceive there was little difference betwixt their covenant of grace and ours.

Evan. Truly the opposition between the Jews covenant of grace and ours was chiefly of their own making: they should have been driven to Christ by the law; but they expected life in obedience to it, and this was their great error and mistake.

Ant. And surely, Sir; it is no great marvel, tho' they, in this point, did so much err and mistake who had the covenant of grace made known to them so darkly; when many amongst us, who have it more clearly manifest, do the like.

Evan. And truly, it is no marvel, though all men naturally do so: for man naturally doth apprehend God to be the great master of heaven, and himself to be his servant; and that therefore he must do his work before he can have his wages; and the more work he doth, the better wages he shall have. And hence it was, that when Aristotle came to speak of blessedness, and to pitch upon the next means to that end he said, "It was operation and working;" with whom also agreeth Pythagoras, when he saith, "It is man's fe-

* Bolton's true bounds, p. 160.

discovery is made to them. they are ready to embrace the law under that form, as the people were to receive Moses with the tables in his hand, 'till they found themselves unable to bear the shining glory of his face. The veil which Moses put on his face, keeping the Israelites from beholding the glory of it, signifies, that their minds were blinded, ver. 14. not perceiving the glory of the law given them as a covenant of works. And hence it was, that the chil-

dren of Israel fastened not their eyes, Luke iv. 20. Acts iii. 4. "on Christ the end of that which is abolished." 1 Cor. iii. 13. for, had they seen that glory to purpose, they would have fastened their eyes on him as a malefactor at the stake would fix his eyes on the face of one bringing a remission. And that is the veil that is upon Moses' face; and their hearts, unto this day, ver. 14. 15. which nevertheless, in the Lord's appointed time shall be taken away, ver. 16

licity to be like unto God, (as how?) by becoming
 "righteous and holy." And let us not marvel that
 these men do so err, who never heard of Christ nor
 of the covenant of grace, when those to whom it was
 made known by the apostles of Christ did the like;
 witness those to whom the apostle Paul wrote his e-
 pistles and especially the Galatians: for although he
 had by his preaching, when he was present with them,
 made known unto them the doctrine of the covenant
 of grace; yet after his departure, through the se-
 ducement of false teachers they were soon turned to
 the covenant of works and sought to be justified,
 either in whole or in part, by it; as you may see if
 you seriously consider that epistle. Nay, what saith
 Luther? It is saith he, the general opinion of man's
 reason throughout the whole world that righteousness
 is gotten by the works of the law; and the reason is,
 because the covenant of works was ingendered in the
 minds of men in the very creation (d) so that man,
 naturally can judge no otherwise of the law than as
 of a covenant of works, which was given to make
 righteous and to give life and salvation. This per-
 nicious opinion of the law, that it justifieth and mak-
 eth righteous before God, saith Luther † again, is so
 deeply rooted in man's reason and all mankind so
 wrapped in it, that they can hardly get out: yea I
 myself saith he have now preached the gospel almost
 twenty years and have been exercised in the same daily
 by reading and writing; so that I may well seem to be
 rid of this wicked opinion: yet notwithstanding, I
 now and then feel this old filth cleave to my heart,
 whereby it cometh to pass that I would willingly so

* Trueness of christian religion.

† On Gal. page

113.

† Choice sermons, page 108.

[d] This is not to be un-
 derstood strictly of the very
 moment of man's creation,
 in which the natural law was
 impressed on his heart; but
 with some latitude the cove-

nant of works being made
 with man newly created:
 and so divines call it the co-
 venant of nature. See Dick-
 son's Therop. sacr. book 2.
 chap. 5. page 116,

have to do with God, that I would bring something with myself, because of which he should give me his grace: nay, it is to be feared, that as you said, many amongst us, who have more means and light ordinarily, than ever Luther or any before him had (e), yet notwithstanding, do either wholly or in part, expect justification and acceptation by the works of the law.

Ant. Sir, I am verily persuaded, that there be very many in the city of London that are carried with a blind preposterous zeal after their own good works and well doings, secretly seeking to become holy, just and righteous before God, by their diligently keeping, and careful walking in, all God's commandments (f); and yet no man can persuade them that they do so: and truly, Sir, I am verily persuaded that this our neighbour and friend Nomista is one of them.

Evan. Alas! there are a thousand in the world that make a Christ of their works; and here is their undoing &c. † They look for righteousness and acceptance more in the precept than in the promise, in the law than in the gospel in working than in believing; and so miscarry ‡. Many poor ignorant souls
 † Bolton's true bounds, page 97. ‡ Ibid. page 168.

[e] This is not to insinuate that Luther had arrived but to a small measure of the knowledge of the doctrine of justification and acceptance of a sinner before God in comparison with these of latter times: I make no question, but he understood that doctrine as well as any man has done since; and doubt not, but our author was of the same mind anent him; but it is to shew, that that great man of God and others who went before him, found their way out of the midnight darkness of Popery in that point with less means of light

by far than men now have who notwithstanding cannot hold off from it.

[f] By which means they put their own works in the room of Christ, 'Who of God is made unto us righteousness and sanctification, 2 Cor. i. 30. According to the scripture plan of justification and sanctification, a sinner is justified by his blood, Rom v. 9. sanctified in Christ Jesus, 1 Cor. i. 2, 'Through sanctification of the spirit.' 2 Thess. ii. 13. 'Sanctified by faith. Acts xxvi. 18.

amongst us, when we bid them obey and do duties, they can think of nothing but working themselves to life; when they are troubled they must lick themselves whole; when wounded they must run to the salve of duties, and stream of performance, and neglect Christ. Nay, it is to be feared that there be divers who in words are able to distinguish between the law and gospel, and in their judgments hold and maintain, that man is justified by faith without the works of the law: and yet in effect and practice, that is to say, in heart and conscience, do otherwise (g). And there is some touch of this in us all; otherwise we should not be so up and down in our comforts and believing, as we are still, and cast down with every weakness as we are (h). But what say you, neighbour Nomista, are you guilty of these things, think you §?

Nom. Truly Sir, I must needs confess I begin to be somewhat jealous of myself that I am so: and because I desire your judgment touching my condition, I would entreat you to give me leave to relate it unto you.

Evan. With a very good will.

Nom. Sir, I having been born and brought up in a country, where there was very little preaching, the Lord knoweth I lived a great while in ignorance and blindness; and yet, because I did often repeat the Lord's prayer the apostles' creed and the ten commandments; and in that I came sometimes to divine

§ Bolton's true bounds, page 97. 98.

[g] It is indeed the practice of every unregenerate man, whatever be his knowledge or professed principles; for the contrary practice is the practice of the saints and of them only, Mat. v. 3. 'Blessed are the poor in spirit.' Phil. iii. 3. 'We are the circumcision, which worship God in the spirit,

and rejoice in Christ Jesus and have no confidence in the flesh.'

[h] For these flow from our building so much on something in ourselves, which is always very variable and so little on the grace that is in Christ Jesus, 2 Tim. ii, 1. which is an immovable foundation.

service, (as they call it) and at Easter received the communion; I thought my condition to be good. But at last by means of hearing a zealous and godly minister in this city not long after my coming hither, I was convinced that my present condition was not good; and therefore I went to the same minister, and told him what I thought of myself; so he told me that I must frequent the hearing of sermons, and keep the sabbath very strictly, and leave off swearing by faith and troth, and such like oaths, and beware of lying, and all idle words and communication; yea, and said he, you must get good books to read on, as Mr Dod on the commandments, Mr Bolton's directions for comfortable walking with God, Mr Brinsley's true watch and such like, and many such like exhortations and directions he gave me; the which I liked very well, and therefore endeavoured myself to follow them. So I fell to the hearing of the most godly, zealous and powerful preachers that were in this city, and wrote their sermons after them; and when God gave me a family I did pray with them, and instructed them, and repeated sermons to them, and spent the Lord's day in public and private exercises; and left off my swearing and lying, and idle talking; and according to exhortation) in few words, I did so reform myself and my life: that whereas before I had been only careful to perform the duties of the second table of the law, and that to the end I might gain favour and respect from civil honest men and to avoid the penalties of man's law, or temporal punishment; now I was also careful to perform the duties required in the first table of the law, and that to gain favour and respect from religious honest men, and to avoid the penalty of God's law, even eternal torments in hell. Now, when professors of religion observed this change in me, they came to my house, and gave unto me the right hand of fellowship, and counted me one of that number: and then I invited godly ministers to my table and made much of them; and then, with that

same Micah mentioned in the book of judges, I was perswaded the Lord would be merciful unto me, because I had gotten, 'a Levite to be my priest.' Judg. xvii. 13. In a word, I did now yield such an outward obedience and conformity to both tables of the law, that all godly ministers and religious honest men that know me, did think very well of me, counting me to be a very honest man and a good Christian: and indeed I thought so of myself, especially because I had their approbation. And thus I went on bravely a great while even until I read in Mr Bolton's works, that the outward righteousness of the Scribes and Pharisees was famous in those times † for besides their forbearing and protesting against gross sins, as murder, theft, adultery, idolatry, and the like, they were frequent and constant in prayer, fasting and alms deeds; so that without question many of them were perswaded that their doings would purchase heaven and happiness. Whereupon I concluded, that I had as yet done no more than they; and withal I considered that our Saviour saith, 'Except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter into the kingdom of God,' Matt. v. 20. yea and I also considered that the apostle saith, 'He is not a Jew that is one outwardly, but he that is one within whose praise is not of men, but of God, Rom. ii. 28. 29. Then did I conclude that I was not yet a true Christian; for, said I in my heart, I have contented myself with the praise of men, and so have lost all my labour and pains in performing duties; for they have been no better than outside performances, and therefore they must all fall down in a moment, I have not served God with all my heart; and therefore I see I must either go further or else I shall never be happy. Whereupon, I set about the keeping of the law in good earnest, and laboured to perform duties not only outwardly, but also inwardly from my heart; I heard and read, and prayed; and laboured

Disc. of true happiness, page 64.

to bring my heart, and forced my soul to every duty: I called upon the Lord in good earnest and told him, that whatsoever he would have me to do, I would do it with all my heart: if he would but save my soul; And then I also took notice of the inward corruptions of my heart the which I had not formerly done; and was careful to govern my thoughts, to moderate my passions, and to suppress the motions and risings of lusts, to banish privy pride and speculative wantonness, and all vain and sinful desires of my heart: and then I thought myself not only an out-side Christian, but also an inside Christian, and therefore a true Christian indeed. And so I went on comfortably a good while, 'till I considered that the law of God requires passive obedience as well as active; and therefore I must be a sufferer as well as a doer, or else I could not be a Christian indeed; whereupon I began to be troubled at my impatience under God's correcting hand, and at those inward murmurings and discontentments which I found in my spirit in time of any outward calamity that befel me; and then I laboured to bridle my passions, and to submit myself quietly to the will of God in every condition; and then I did also, as it were, begin to take penance upon himself by abstinence, fasting, and afflicting my soul; and made pitiful lamentations in my prayers, which were sometimes also accompanied with tears the which I was persuaded the Lord did take notice of, and would reward me for it: and then I was persuaded that I did keep the law, in yielding obedience both actively and passively, and then I was confident I was a true christian, until I considered, that those Jews, of whom the Lord complains, Isaiah lviii did as much as I; and that caused me to fear that all was not right with me as yet. Whereupon I went to another minister, and told him, that though I had done thus and thus, and suffered thus and thus, yet I was persuaded that I was in no better a condition than those Jews: O yes, said he, you are in a better condition than they; for they were hypocrites, and served not God with all their

hearts as you do. Then I went home contentedly, and so went on in my wonted course of doing and suffering, and thought all was well with me, until I be-
thought myself, that before the time of my conversion I had been a transgressor from the womb; yea in the womb, in that I was guilty of Adam's transgression: so that I considered, that although I kept even with God for the time present and to come, yet that would not free him from the guiltiness of that which was done before; whereupon I was much troubled and disquieted in my mind. Then I went to a third minister of Gods holy word, and told him how the case stood with me, and what I thought of my state and condition. He cheered me up bidding me be of good comfort; for however my obedience since my conversion would not satisfy for my former sins; yet, in as-much as, at my conversion I had confessed, lamented, deplored, bewailed and forsaken them, God according to his rich mercy and gracious promise, had mercifully pardoned and forgiven them. Then I returned home to my house again, and went to God by earnest prayer and supplication, and besought him to give me assurance of pardon and forgiveness of my guiltiness of Adam's sin, and all my actual transgressions before my conversion; and as I had endeavoured myself to be a good servant before, so I would still continue in doing my duty most exactly; and so being assured that the Lord had granted this my request, I fell to my business according to my promise: I heard, I read, I prayed, I fasted, I mourned, I sighed and groaned; and watched over my heart; my tongue and ways, in all my doings actions and dealings, both with God and man. But after a while, I growing better acquainted with the spiritualness of the law and the inward corruptions of mine own heart; I perceived that I had deceived myself, in thinking that I had kept the law perfectly; for, do what I could, I found many imperfections in my obedience; for I had been, and was still subject to sleepiness, drowsiness, heaviness in prayers, and hearing, and so in other duties: I failed

in the manner of performance of them; and in the end why I performed them; seeking myself in every thing I did: and my conscience told me, that I failed in my duty to God in this, and in my duty to my neighbour in that. And then I was much troubled again; for I considered that the law of God requireth, and is not satisfied without, an exact and perfect obedience. And then I went to the same Minister again and told him now I had purposed, promised, striven and endeavoured, as much as possible I could, to keep the law of God perfectly; and yet by woeful experience I had found that I had, and did still transgress it many ways; and therefore I feared hell and damnation. "Oh! but, said he, do not fear, for the best of Christians have their failings, and no man keepeth the law of God perfectly, and therefore go on, and do as you have done, in striving to keep the law perfectly; and in what you cannot do, God will accept the will for the deed, and wherein you come short, Christ will help you out," And this satisfied and contented me very much. So I returned home again, and fell to prayer, and told the Lord, That now, I saw I could not yield perfect obedience to his law, and yet I would not despair, because I did believe that what I could not do, Christ had done for me: and then I did certainly conclude, that I was now a Christian indeed, though I was not so before: and so have I been persuaded ever since. And thus, Sir, you see I have declared unto you, both how it hath been with me formerly, and how it is with me for the present: wherefore, I would intreat you to tell me plainly and truly what you think of my condition (k).

[k] It is not necessary, for saving this account of Nomista's case from the odious charge of forgery, that the particulars therein mentioned should have been real facts: more than not to speak of scripture parables, it is necessary to save the

whole book from the same imputation, that the speeches therein continued should have passed, at a certain time in a real conference of four men, called, Evangelista, Nomista, Antinomista, and Neophytus; yet I make no question but it is grounded

Evan. Why truly, I must tell you, it appears to me by this relation, that you have gone as far in the way of the covenant of works, as the apostle Paul did before his conversion : but yet, for ought I see, you have not gone the right way to the truth of the gospel ; and therefore I question whether ye be, as yet, truly come to Christ.

Neoph Good Sir, give me leave to speak a few words, By the hearing of your discourse concerning the covenant of works, and the covenant of grace, I was moved to fear that I was out of the right way: but now having heard my neighbour Nomista make such an excellent relation, and yet you to question whether he be come truly to Christ or no, makes me to conclude absolutely, that I am far from Christ. Surely, if he, upon whom the Lord hath bestowed such excellent

on matters of fact : falling out by some casuists their inadvertency, excess of charity to, or shifting converse with the afflicted, as to their soul exercise, or by means of corrupt principles. And as the former are incident to good men of sound principles at any time, which calls ministers, on such occasions, to take heed to the frame of their own spirits, and to be much in the exercise of dependence on the Lord, lest they do hurt to souls instead of doing them good ; so the latter is at no time to be thought strange, since there were found even in the primitive apostolical churches, some who were reputed godly zealous gospel ministers, especially by such as had little favour of Christ on their own souls, who nevertheless, in their zeal for the law, perverted the gospel

of Christ, Gal. i. 6. 7, and iv. 17. Whether Nomista was of opinion, that the covenant of works was still in force, or not ; our Lord Jesus Christ taught that it was, Luke. x. 25,---28, and so doth the apostle, Gal. iii. 10 and unbelievers will find it so to their everlasting ruin. For, our Lord Jesus, who now offers to be mediator for them who believe on him, shall, at the last day, come armed with flaming fire, to judge, condemn and destroy all them who have not believed God, have not received the offer of grace made in the gospel, nor obeyed the doctrine thereof, but remain in their natural state, under the law, or covenant of works. Practical use of saving knowledge, tit. For convincing a man of judgment by the law, par. 2.

gifts and graces, and who hath lived such a godly life, as I am sure he hath done, be not right, then woe be unto me.

Evan. truly, for ought I know, you may be in Christ before him.

Nom. But I pray you, Sir, consider that though I am now thoroughly convinced that 'till of late I went on in the way of the covenant of works; yet seeing that at last I come to see my need of Christ, and have verily believed that in what I came short of fulfilling the law, he will help me out; methinks I could be come truly to Christ.

Evan. Verily I do conceive. that this gives you no surer evidence of your being come truly to Christ than some of your strict papists have. For it is the doctrine of the Church of Rome, that 'if a man exercise all his power, and do his best to fulfill the law, then God for Christ's sake, will pardon all his infirmities, and save his soul.' And therefore you shall see many of your papists very strict and zealous in the performance of duties morning and evening, so many Ave Marias, and so many Pater Nosters; yea, and many of them do great deeds of charity, and great works of hospitality; and all upon such grounds and to such ends as these. The Papists [saith Calvin*] cannot abide this saying, By faith alone: for they think that their own works are in part a cause of their salvation, and so they make a hotch-potch, and mingle-mangle, that is neither fish nor flesh, as men use to say.

Nom. But stay, sir, I pray, you are mistaken in me; for though I hold that God doth accept of my doing my best to fulfill the law, yet I do not hold with the Papists, that my doings are meritorious; for I believe that God accepts not what I do, either for the work or worker's sake, but only for Christ's sake.

Evan. Yet do you but still go hand in hand with the Papists; so, tho' they do hold that their works are meritorious, yet they say it is, by the merit of Christ

* Propos. on Gal. ii. in octave, page 45.

that they become meritorious †; or, as some of the moderate sort of them say, 'Our work sprinkled with the blood of Christ becomes meritorious.' But this you are to know, that as the justice of God requires a perfect obedience, so doth it require that this perfect obedience be a personal obedience; viz, it must be the obedience of one person only; the obedience of two must not be put together, to make up a perfect obedience [1], so that if you desire to be justified before God, you must either bring to him a perfect righteousness of your own, and wholly renounce Christ; or else you must bring the perfect righteousness of Christ, and wholly renounce your own.

Ant but believe me, Sir, I would advise him to bring Christ's and wholly renounce his own; as, a thank the Lord, I have done,

Evan. You say very well; for indeed the covenant grace terminates itself only on Christ and his righteousness; God will have none to have a hand in the justification and salvation of a sinner, but Christ only. And so say as the thing is, neighbour Nomista, Christ Jesus will either be a whole saviour or no saviour; he will either save you alone or not save you at all, Acts iv. 12. For among men there is given no other name under heaven whereby we must be saved, saith the apostle Peter. And Jesus Christ himself saith, John, xiv. 6. 'I am the way, the truth, and the life; no man cometh to the Father, but by me;' so that, as Luther † truly saith, 'besides this way to Christ, there is no way but wandering, no verity but hypocrisy, no life but eternal death. And verily, saith another godly writer § we can neither come to God the Fa-

† Dr Downham on justif. page 149. † On Gal. page 17.
§ Dr Urb. Reg. in exposition of Christ's sermon going to Emmaus.

(1) For in that case the obedience both of the one and of the other is imperfect, and so is not conforming to the law therefore it can in no wise be

accepted for righteousness; but according to justice proceeding upon it, the soul that hath it must die, because a sinful soul, Ezek. xviii. 4.

ther, be reconciled unto him, nor have any thing to do with him by any other way or means, but only by Jesus Christ; for we shall not find the favour of God, true innocency, righteousness, satisfaction for sin, help, comfort, life or salvation, any where but only in Jesus Christ; he is the sum and center of all divine and evangelical truths; and therefore as there is no knowledge or wisdom so excellent, necessary, or heavenly, as the knowledge of Christ, as the apostle plainly gives us to understand. when he tells the Corinthians, 1 Cor. ii. 2. 'that he determined to know nothing amongst them but only Jesus Christ and him crucified;' so there is nothing to be preached unto men. as an object of their faith. or necessary element of their salvation which doth not some way or other, either meet in Christ, or refer unto Christ (m) †.

§ 7. Ant. O. Sir, you do please me wonderous well in thus attributing all to Christ: and surely, Sir, though of late you have not been so evangelical in your teaching as some others in this city (which hath caused me to leave off hearing you to hear them) yet have I formerly perceived; and now also perceive that you have more knowledge of the doctrine of free grace than many other ministers in this city have; and to tell you the truth, sir, it was by your means that I was first brought to renounce mine own righteousness, and to cleave only to the righteousness of Jesus Christ [n]. And thus it was: after that I

† Reynold's on Psalm cx. page 118.

[m] Eph. iv. 20. 'But you have not so learned Christ.' ver. 21. If so be that ye have 'heard him, and have been 'taught by him, as the truth 'is in Jesus.'

(n) What this is in the sense of the speaker, he himself immediately explains at

large. In a word, in his sense it is to be an Antinomial indeed. The sum of his compliment made to Evangelists, or the author, which you please lyes here; namely, that 'he had left hearing of him, because he did 'not preach the gospel so

had been a good while a legal professor, just like my friend Nomista, and heard none but your legal preachers, who built me up in works and doings, as they did him, and as their manner is ; at last a familiar acquaintance of mine who had some knowledge of the doctrine of free grace, did commend you for an excellent preacher ; and at last prevailed with me to go with him and hear you ; and your text that day, I well remember, was Tit. iii. 5. ' Not by the works of righteousness that we had done, but according to his own mercy he saved us ; ' whence you observed, and plainly proved, ' That man's own righteousness had no hand in his justification and salvation ; ' whereupon you dehorted us from putting any confidence in our own works and doings, and exhorted us, by faith to lay hold upon the ' righteousness of Jesus Christ only ; at the hearing whereof, it pleased the Lord so to work upon me, that I plainly perceived that there was no need at all of my works and doings, nor nothing else, but only to believe in Jesus Christ (o). And indeed my

' purely as some others in the place ; yet, in his opinion, he understood it better than many others : and to carry the compliment to the highest pitch, it was by his means he turned downright Antinomian." One would think that whatever was the measure of our author's pride or humility, self-denial or self-seeking, he had as much common sense as would render this address not very taking with him, or at least would teach him, that the publishing of it was none of the most proper means for commending of himself. So that the publishing of it may rather

be imputed to the author's self-denial than to the want thereof; though I presume the considering reader will neither impute it to the one or to the other,

[o] The preacher taught, according to his text, ' That man's own righteousness had no hand in his, ' justification and salvation ; ' he dehorted from putting confidence in good works; and exhorted by faith, to lay hold on Christ's righteousness only. And this hearer thence inferred, that there was no need at all of good works : as if one should conclude, that because it is the eye only that seeth, there-

heart did assent unto it immediately ; so that I went home with abundance of peace and joy in believing, and gave thanks to the Lord, for that he had set my soul at liberty from such a sore bondage as I had been under. And I told all my acquaintance what a slavish life I had lived in, being under the law : for if I did commit any sin, I was presently troubled and disquieted in my conscience, and could have no peace 'till I had made humble confession thereof unto God, craved pardon and forgiveness, and promised amendment. But now I told them, that whatsoever sins I did commit ; was not a whit troubled at them, nor indeed am not at this day ; for I do verily believe that God for Christ's sake, hath freely and fully pardoned all my sins, both past, present and to come ; so that I am confident, that what sin or sins soever I commit, they shall never be laid to my charge, being very well assured, that I am so perfectly clothed with the robe of Christ's righteousness, that God can see no sin in me at all. And therefore now I can re-

fore there is no need at all of hand or foot. So the apostle Paul's doctrine was misconstrued, Rom. iii. 8. ' Some affirm that we say, Let us do evil that good may come.' Yea, in the apostle's days, the doctrine of free grace was actually thus abused to Antinomianism, by some, ' turning the grace of God unto lasciviousness,' Jude 4. The apostle was aware of the danger on that side, through the corruption of the hearts of men, Gal. v. 13. ' Brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh.' And ministers of Christ who himself was accounted a friend of publicans and sinners,

Mat. xi. 19. followers of Paul's doctrine, which, in the eyes of carnal men, had a shew and semblance of favouring sinful liberty, ought to set the apostle's example in this matter before them in a special manner ; with fear and trembling, keeping a jealous eye on the danger from that part ; especially in this day, wherein the Lord's indignation is visibly going out in spiritual strokes for a despised gospel : knowing that the gospel of Christ is to some the savour of death unto death, 2 Cor. ii. 16. and that there are who wrest the scriptures themselves unto their own destruction, 2 Pet. iii. 16

joyce evermore in Christ, as the apostle exhorts me, and live merrily, tho' I be never so vile and sinful a creature; and indeed I pity them that are in the same slavish condition I was in; and I would have them to believe as I have done, that so they may rejoice with me in Christ (p). And thus, Sir, you see I have declared unto you my condition; and therefore I intreat you to tell me what you think of me.

Evan. There is in this city, at this day, much talk about Antinomians; and though I hope there be but few that do justly deserve that title, yet I pray give me leave to tell you, that I fear, I may say unto you in this case, as it was once said unto Peter in another case, 'Surely thou art one of them, for thy speech bewrayeth thee.' Matth. xxvi. 73. And therefore to tell you truly, I make some question whether you have truly believed in Christ, for all your confidence, and indeed, I am the rather moved to question it, by calling to mind that, 'as I have heard your conversation is not such as becometh the gospel of Christ. Phil. i. 27.

Ant. Why, Sir, do you think it is possible for a man to have such peace and joy in Christ, as I have had, and I thank the Lord, have still, and not to have truly believed in Christ?

Evan. Yea indeed, I think it is possible; for doth not our Saviour tell us, that those hearers whom he resembles to the stoney ground, immediately received the word with joy, and yet had no root in themselves. Mark iv. 16. 17. and so indeed were not true

(p) How easy is the passage from Legalism to Antinomianism! Had this poor man under his trouble and disquiet of conscience, fled to Jesus Christ, for the purging of his conscience from guilt by his blood, and the sanctifying of his nature by his Spirit; and not put his own confessions of sins, pray-

ers for pardon, and promises of amendment, in the room of Christ's atoning blood, and his blind and faithless resolutions to amend in the room of the sanctifying Spirit of Christ: he had escaped this snare of the devil, Heb. ix. 14. Rom. vii. 4, 5, 6.

believers ? and doth not the apostle give us to understand, that as there is a form of godliness, without the power of godliness, 2 Tim. iii. 5. so there is a form of faith without the power of faith ? and therefore he prays that God would grant unto the Thessalonians the work of faith with power, 2 Thes. i. 21. And as the same apostle gives us to understand, 'there is a faith that is not feigned,' 1 Tim. surely when our Saviour saith, Mark iv. 26. 27. 28. The kingdom of God is as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring up and grow, he knoweth not how ; first the blade, then the ear, after that, the full corn in the ear ; he giveth us to understand, that true faith is produced by the secret power of God by little and little *, so that sometimes a true believer himself neither knows the time when, nor the manner how it was wrought. So that we may perceive that true faith is not ordinarily begun, increased and finished all in a moment, as it seems yours was ; but groweth by degrees, according to that of the apostle, Rom. i. 17. 'The righteousness of God is revealed from faith to faith,' that is from one degree of faith to another (q) † ; from a weak faith to a strong faith, and from faith beginning to faith increasing towards perfection, or from faith of adherence to faith of evidence ; but so was not yours. And again, true faith, according to the measure of it, produceth holiness of life ; but it seems yours doth not so ; and therefore, though you have had, and have still, much peace and joy, yet that is no infallible sign that your faith is true ; for a man may have great raptures, yea he may have great joy, as if he were lifted up into the third heaven, and have a great and strong persuasion that his state is good, and yet he

* Diodate on the text. † Wilton on the Rom. p. 17.

[q] See the note [d], page 24.

but a hypocrite for all that. And therefore I beseech you in the words of the apostle, 'Examine yourself, whether you be in the faith, prove your own self; know you not your own self how that Jesus Christ is in you, except you be a rebrother?' 2 Cor. xiii. 5. And if Christ is in you the body is dead because of sin, but the spirit is life, because of righteousness, Rom. viii. 10. (r).

Ant. But, Sir, if my friend Nomista went wrong in seeking to be justified by the works of the law, then methinks, I should have gone right in seeking to be justified by faith; and yet you speak as if we had both gone wrong.

Evan, I remember Luther saith *, that in his time, if they taught in a sermon, that salvation consisted not in our works or life, but in the gift of God, some men took occasion thence to be slow to good works, and to live a dishonest life. And if they preached of a godly and honest life, others did by and by furiously attempt to build ladders to heaven [f]. And moreover, he saith, that in the year 1525 there were some fantastical spirits that stirred up the rustical people to sedition, saying, That the freedom of the gospel giveth liberty to all men from all manner of laws; and there were others that did attribute the force of justification to the law; the one on the right hand, who would be justified by the law, and the other on the left hand, who would be clean delivered from the law. Now I suppose this saying of Luther's may be fitly applied to you two; for it appears to me, friend Antinomista, that you have offended on the left hand, in not walking according to the matter of the law; and it is evident

* Choice sermons, p 65, † Luther on Gal. p 170.

[r] This doctrine of our author is far from cherishing of presumption, or opening of a gap to licentiousness.

[f] i. e. To scale it, and get into it by their own good works.

to me, neighbour Nomista, that you have offended on the right hand, in seeking to be justified by your obedience to it [t].

§ 8. Nom. But, Sir, if seeking of justification by the works of the law be an error: yet it seemeth, that, by Luther's own confession, it is but an error on the right hand.

Evan. But yet I tell you, it is such an error, that, by the apostle Paul's own confession, so far forth as any man is guilty of it, he makes his services his saviours, and rejects the grace of God, and makes the death of Christ of none effect, and perverse to the Lord's intention, both in giving the law, and in giving the gospel; and keeps himself under the curse of the law, and maketh himself the son of a bond-woman, a servant, yea, and a slave, and hinders himself in the course of well-doing, Gal. v. 4. iii. 19. i. 7. iii. 10. iv. 25, v. 7. and ii. 11. and in short, he goeth about an impossible thing, and so loseth all his labour.

Nom. Why, then, Sir, it should seem that all my seeking to please God by my good works, all my

(t) The offences of these men, here taxed, where both against the law or [covenant] of works: for they must needs have been against that law which they were under, and not another; and both of them were as yet under the law or covenant of works as being both unbelievers; the which was told Antinomista, page 98. as it was to Nomista, page 91. wherefore it is manifest, that by the matter of the law, here, is not meant the law of Christ, but the matter of the law of works, that is the ten commandments, as they stand in the covenant of works; which

Antinomista had no regard to in his conversation, though they had all the authority and binding force upon him found in that covenant. And as he offended against the matter of it, so did Nomista against the form, in seeking to be justified by his obedience: for the covenant of works never bound a sinner to seek to be justified by his obedience to it; but, on the contrary, always condemned that, as presumption, flaking down the guilty under the curse, without remedy, till satisfaction be made by another hand.

strict walking according to the law, and all my honest course of life, hath rather done me hurt than good.

Evan The apostle saith, 'That without faith it is impossible to please God,' Heb. xi. 6. that is, saith Calvin, instit. p. 370 'Whatsoever a man thinketh, purposeth or doth,' before he be reconciled to God by faith in Christ, is accursed; and not only of no value to righteousness, but of certain deserving damnation,' So that saith Luther on Gal. p. 63. 'Whosoever goeth about to please God, with works going before faith, goeth about to please God with sin: which is nothing else but to heap sin upon sin, to mock God and to provoke him to wrath;' Nay saith the same Luther on the Gal. p. 23. 'If thou be'st without Christ thy wisdom is double foolishness, thy righteousness is double sin and iniquity.' And therefore though you have walked very strictly according to the law, and led an honest life, yet if you have rested and put confidence therein, and so come short of Christ, then hath it indeed rather done you hurt than good. For, saith a godly writer †, 'a virtuous life, according to the light of nature, turneth a man further off from God, if he add not thereto the effectual working of his spirit. And saith Luther †, 'They which have respect only to an honest life, it were better for them to be adulterers and adulteresses and to wallow in the mire (u).' And surely for this cause it is that our Saviour tells the strict Scribes and Pharisees, who sought justification by works and re-

† Ball on the covenant, page 338. ‡ Choice serm. page 65.

[u] This comparison is not stated betwixt these two considered simply, as to their different manner of life; but in point of pliability to receive conviction, wherein the latter hath the advantage of the former; which the scripture oftener than once takes

notice of, Matth. xxi. 31 quoted in the following sentence, Rev. iii. 15. 'I would thou wert cold or hot.' The passage is to be found in his sermon upon the hymn of Zacharias, page [mih] 50.

jected Christ, that publicans and harlots should enter into the kingdom of God before them, Mat. xxi. 31. And for this cause it was that I said, 'For ought I know my neighbour Neophytus might be in Christ before you.'

Nom. But how can that be, when, as you know, he hath confessed that he is ignorant and full of corruption, and comes far short of me in gifts and graces?

Evan. Because as the Pharisee had more to do before he could come at Christ, than the publican had: so I conceive you have more to do than he hath.

Nom. Why, Sir, I pray you. what have I to do, or what would you advise me to do? For truly I would be contented to be ruled by you.

Evan. Why, that which you have to do, before you can come to Christ, is to undo all that ever you have done already: that is to say, whereas you have endeavoured to travel towards heaven by the way of the covenant of works, and so have gone a wrong way: you must go quite back again all the way you have gone, before you can tread one step on the right way. And whereas you have attempted to build up the ruins of old Adam, and that upon yourself; and so, like a foolish builder to build a tottering house upon the sands; you must throw down and utterly demolish all that building, and not leave a stone upon a stone before you can begin to build anew. And whereas you have conceived that there is some sufficiency in yourself, to help and justify and save yourself. you must conclude, that in that case there is not only in you an insufficiency, but also a non-sufficiency (v); yea, and that sufficiency that seemed to be in you to be your loss. In plain terms, you

[v] i. e. That you are not only unable to do enough, but also that you are not able to do any thing, 2 Cor.

iii. 5. 'Not that we are sufficient of ourselves to think any thing as of ourselves.'

must deny yourself, as our saviour saith, Matth. xvi. 24. that is, you must utterly renounce all that ever you are, and all that ever you have done; all your knowledge and gifts; all your hearing, reading, praying, fasting, weeping and mourning; all your wandering in the way of works, and strick walking, must fall to the ground in a moment; briefly, whatsoever you have counted gain to you in the case of justification, you must now, with the apostle Paul, Phil. iii. 7, 8, 9. 'Count loss for Christ,' and judge it to be 'dung, that you may win Christ, and be found in him, not having your own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.'



SECTION III.

Of the performance of the Promise.

- § 1. Christ's fulfilling of the law in the room of the elect.
 § 2. Believers dead to the law as the covenant of works.
 § 3. The Warrant to believe in Christ. § 4. Evangelical Repentance a consequence of Faith. § 5. The spiritual Marriage with Jesus Christ. § 6. Justification before Faith refused. § 7. Believers freed from the commanding and condemning Power of the Covenant of Works.

Neo. **O** But. Sir, what would you advise me to do?

Evan. Why, man, what aileth you?

Neo. Why, Sir, as you have been pleased to hear them two declare their condition unto you, so I beseech you to give me leave to do the same; and then you will perceive how it is with me. Sir, not long since, it pleased the Lord to visit me with a great

fit of sickness; so that indeed, both in mine own judgement, and in the judgement of all that came to visit me, I was sick unto death. Whereupon I began to consider whether my soul was to go after its departure out of my body: and I thought with myself that there were but two places, heaven and hell; and therefore it must needs go to one of them. Then my wicked and sinful life, which indeed I had lived came into my mind, which made me to conclude, that hell was the place provided for it; which caused me to be very fearful, and to be very sorry that I had so lived; and I desired of the Lord to let me live a little longer, and I would not fail to reform my life and amend my ways; and the Lord was pleased to grant me my desire. Since which time, though indeed it is true, I have not lived so wickedly as formerly I had done; yet alas! I have come far short of that godly and religious life which I see other men live, and especially my neighbour Nomista; and yet you seem to conceive that he is not in a good condition; and therefore, sorely I must needs be in a miserable condition. Alas! Sir, what do you think will become of me?

§. Evan. I do now perceive that it is time for me to shew how God, in the fulness of time, performed that which he purposed before all time, and promised in time concerning the helping and delivering of fallen mankind. And touching this point the scripture testifieth, that God did in the fulness of time, 'send forth his Son, made of a woman, made under the law, to redeem them that were under the law.' &c. Gal. iv. 4. That is to say look how mankind by nature are under the law, as it is the covenant of works †; so was Christ, as man's surety, contented to be: so that now, according to that eternal and mutual agreement that was betwixt God the Father and

† Hooker's soul justif. p. 17.

him, he put himself in the room and place of all the faithful (a), Isa. lii. 6. 'And the Lord hath laid on him the iniquity of us all.'

Then came the law as it is the covenant of works, and said †. I find him a sinner (b); yea, such a one as

† Luther on the Gal. p. 137.

[a] That is, all those who have, or shall believe; or all the elect which is one and the same in reality, and in the judgment of our author, expressly declared in the first sentence of his preface.

[b] By imputation and law-reckoning; no other ways, as a sinner believing in him is righteous before God. This Isaac Ambrose, speaking of justification, saith, "the righteousness makes a sinner sinless;" Media. Ch. 1. sect. 2. marg. quoad reatum. [i. e. as to guilt.] Thus must be owned to be the meaning of this expression, unless one will shut one's eyes to the immediately foregoing and following words; I find him a sinner, said the law; such a one as hath taken sin upon him. They are the words of Luther, and he was not the first who spoke so. He made him who was righteous to be made a sinner, that he might make sinners righteous, saith Chrysostom, on 2 Cor. v. Hom. xi. cit. Owen on Justification, page 39. Famous Protestant divines have also used the expression after him: when our divines, saith Rutherford, say, Christ took

our place and we have his condition Christ was made us, and made the sinner: it is true only in a legal sense, Trial and triumph of faith, serm. 29. edit. Edin. 1721. p. 257. He, Christ was debtor factus-- a sinner, a debtor by imputation, a debtor by law, by place, by office, ibid. p. 245. Charnock argues the point thus: How could he die, if he were not a reputed sinner; had he not first had a relation to our sin, he could not in justice have undergone our punishment. He must, in the order of justice, be supposed a sinner really, or by imputation; really he was not, by imputation then he was. Vol. 2. edit. 2. p. 547. serm. on 1 Cor. v. 7. Tho' personally he was no sinner, yet by imputation he was, saith the contin. of Pool's An. on 2 Cor. v. 21. What Illyricus wrote saith Rivet, that Christ might most truly be called a sinner, Bellarmine call blasphemy and cursed impudence. Now Bellarmine (himself,) contends, that Christ might attribute our sin to himself,--- therefore he might also truly call himself a sinner, while, in himself innocent, he did represent our person. What blasphemy

hath taken upon him the sins of all men (c): therefore let him die upon the cross. Then said Christ, 'Sacrifice and offering, thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin, thou hast no pleasure.' Then said I, 'Lo, I come to do thy will, O Lord.' Heb. x. 5, 6, 7. and so the law proceeding in full scope against him, set upon him, and killed him; and, by this means was the justice of God fully satisfied; his wrath appeased, and all true believers acquitted (d)

what impiety is here! Comment. in Psal. xxii. 1. The scripture phrase to this purpose is more forcible, 2 Cor. v. 21. 'For he hath made him to be sin for us, who know no sin; that we might be made the righteousness of God, in him.' For, as it is more to say, we are made righteousness, than to say, we are made righteous; since the former plainly imports a perfection of righteousness, if I may be allowed the phrase; righteousness not being properly capable of degrees; so it is more to say, Christ was made sin, for the elect world, than to say he was made a SINNER; since the first of these doth accordingly point at the universality and compleat tale of the elect's sins, from the first to the last of them, laid on our spotless Redeemer. Compare Lev. xvi. 21. 22. And Aaron shall--confess over him (viz. the scapegoat, which the apostle hath an eye to here) all the iniquities of the children of Israel, and all their

transgressions in all their sins, putting them upon the head of my goat---And the goat shall bear upon him all their iniquities,' Isa. liii. 6. 'And the Lord (marg.) hath made the iniquities of us all to meet on, [Heb. in] him.' These two texts give the just notion of the true import of that phrase, 'He was made sin for us.'

[c] See the following note.

[d] Our Lord Jesus Christ died not for, nor took upon him the sins of all and every individual man; but he died for, and took upon him, the sins of all the elect, John x. 10. and xv. 13. Acts xx. 28. Eph. v. 25. Tit. ii. 14. and no other doctrine is here taught by our author touching the extent of the death of Christ. In the preceeding paragraph, where was the proper place for giving his judgement on that head, he purposely declares it. He had before taught, that Jesus Christ did from eternity, become man's surety in the covenant that pass betwixt

him and the Father, page 27, 28, 29. A surety puts himself in the place of them for whom he becomes surety, Gen. xlv. 32. 33. to pay their debt, Prov. xxii. 26, 27. And our author tells us, that now, when the prefixed time of Christ's fulfilling the eternal covenant, paying the debt he had taken on him, and purchasing man's redemption by his sufferings, was come, he did according to the tenor of that covenant, which stated the extent of his suretyship, put himself in the room and place, he saith not, of all men, but all the faithful, or elect of God. See the note [2]. Jesus Christ thus standing in their room and place, actually to take on the burden, the Lord laid on him the iniquities of us all: the which scripture-text can bear no other sense in the connection of it here, than what is the genuine sense of it, as it stands in the holy scripture; namely, that the Father laid on Christ the iniquities of all the spiritual Israel of God, of all nations, ranks and conditions: for no iniquities could be laid on him, but theirs, in whose room and place he sisted himself to receive the burden, according to the eternal and mutual agreement. These iniquities being thus laid on the Mediator, the law came and said, I find him such a one as had taken on him the sins of all men. This is but an incident expression on the head of the extent of Christ's death; and it is a

scriptural one too. 1. Time ii. 6. 'Who gave himself a ransom for all, i. e.' for all sorts of men, not for all of every sort. Heb. ii. 9. 'That he, by the grace of God, should taste death for every man,' i. e. for every man of those whom the apostle is there treating of; namely sons brought, or to be brought unto glory, ver. 10. these who are sanctified, Christ's brethren, ver. 11. given to him, ver. 13. and the sense of the phrase, as used here by the author, can, be no other; for the sins, which the law found that he had taken on him, could be no other but the sins that the Lord had laid on him; and the sins the Lord had laid on him, were the sins of all the faithful, or elect, according to the author; wherefore, in the author's sense the sins of all men which the law found on Christ, were the sins of all the elect, according to the genuine sense of the scripture phraseology, on that head. And an incident expression in words, which the Holy Ghost teacheth, and determined in its connection to the orthodox scriptural meaning, can never import any prejudice to his sentiment upon that point, purposedly declared before in its proper place. It is true, the author, when speaking of those in whose room Christ put himself, useth not the word alone; and in the holy scripture it is not used neither on that subject. And it may be observed, that the spirit of God in the

word, doth not open the doctrine of election and reprobation, but upon men's rejecting or embracing the gospel offer; the which different events are then seasonably accounted for, from the depths of the eternal counsel of God. See Luke x. 17, --- 21, 22, Matth, xxii. 1, --- 14 Rom. ix. throughout. Eph. i. 3, 4, 5. To every thing there is a season. The author hitherto hath been dealing with the parties, to bring them to Christ; and particularly here, he is speaking for the instruction and direction of a convinced trembling sinner, to wit, Neophytus: and therefore, like a wise and tender man in such a case, he useth a manner of speaking, which being warranted by the word, was fitted to evite the awakening of the ordinary scruples in that case, namely, It may be I am not elected, it may be Christ died not for me, and which pointed at the duty of all, and the encouragement that all have to come to Christ, And all this, after he had, in his very first words to the reader, sufficiently provided for his using such a manner of expression, without prejudice to the truth. Further, the law adds, therefore let him die upon the cross. Wherefore? For their sins; of the laying of which upon him there is no mention made; or for the sins of these, in whose room he is expressly said to have put himself, according to the eternal agreement betwixt

the Father and him. Then said Christ, Lo, I am come, viz. actually to pay the debt for which I have become surety in the eternal compact; the which, whose it was, according to our author, is already sufficiently declared. The law then set upon him, and killed him; For whom, according to our author? For these surely, in whose room and place he put himself, and so stood. If one considers his account of the effect of all this, one doth not find it to be, as Arminians say, "that Christ, by the merit of his death, hath so far forth reconciled God the Father to all mankind, that the Father, by reason of the Son's merit, both could, and would, and did enter, and establish a new and gracious covenant with sinful men, liable to condemnation, Examination of Tilenus, pag. 164. art. 2, sect. 2. "and obtained for all and every man a restoration into a state of grace and salvation; so that none will be condemned, nor are liable to condemnation for original sin, but all are free from the guilt of that sin." Teste Turret. Loc. 14. Quest. 15. Th. 5, Neither doth he tell us, that Christ died, to render sin remissible to all persons, and them salvable, as the Continuator of Pool's Ann. on Heb. ii. 9. saith, with other Universalists. But by this means, saith our Author, was the justice of God fully satisfied

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from all their sins, both past, present, and to
come (e).

his wrath appeased, and all true believers acquitted. Compare Westm. Confess. Chap. viii. Art. 4. "This office (namely, of a Surety, Art. 3.) the Lord Jesus did most willingly undertake, which, that he might discharge, he was made under the Law, and did perfectly fulfil it, endured most grievous torments, &c. Art. 5. The Lord Jesus, by his perfect obedience and sacrifice of himself --- hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of Heaven, but all those whom the Father hath given unto him." Chap. xi. Art. 3. "Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified." Wherefore, the Author doth not here teach an universal Redemption or Atonement. Of this more afterward.

[e] Pardon is the removing of the Guilt of Sin. Guilt is twofold, [1.] The Guilt of eternal wrath, by which the sinner is bound over to the eternal revenging wrath of God: and this, by Orthodox Divines, is called the Guilt of sin, by way of eminency. [2.] The Guilt of fatherly Anger, whereby the sinner is bound over to God's

fatherly anger and chastisements for sin. Accordingly, there is a twofold pardon; the one is the removal of the guilt of eternal wrath, and is called Legal Pardon the other, the removal of the guilt of fatherly anger, and called Gospel-pardon. The one [viz. Justification] doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation, Larger Catech. Question 77. Albeit sin remaineth, and continually abide in these our mortal bodies, yet it is not imputed unto us, but is remitted and covered with Christ's justice, [i. e. righteousness] Old Conf. Art. 25. Q. What then is our only joy in life and death? Ans. That all our sins by past, present and to come, are buried; and Christ only is made our wisdom, justification, sanctification, and Redemption, 1. Cor. i. 30. Craig's Catech. Quest. 43. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God the curse of the moral law." Westm. Confess. Ch. xx. Art. 1. See chap. xi. Art. 5. chap. xvii. Art. 3. They [the Arminians] do

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So that the law, as it is the covenant of works, hath not any thing to say to any true believer (f), for indeed, they are dead to it; and it is dead to them.

Nom. But, Sir, how could the sufferings of Christ, which in respect of time, were but finite, make full satisfaction to the justice of God, which is infinite?

Evan. Though the sufferings of Christ, in respect of time, were but finite, yet in respect of the person that suffered, his sufferings came to be of infinite value; for Christ was God and man in one person, and therefore his sufferings were a sufficient, and full ransom for man's sin, being of more value than the death and destruction of all creatures.

Nom. But, Sir, you know that the covenant of works requires man's own obedience, or punishment, when it saith, 'He that doth these things, shall live in them; and Cursed is every one that continueth not in all things which are written in the book of the law, to do them:' how then could believers be acquitted from their sins, by the death of Christ?

Evan. For answer hereunto, I pray you consider, that tho' the covenant of works requires man's own

utterly deny, that no sins of the faithful, how great and grievous soever they be, are imputed unto them; or that all their sins present and future are forgiven them," Exam. of Till. page 226. Art 5. Sect. 5.

[f] What things soever, it saith, it saith to them who are under it. Rom. iii. 19. But believers are not under it, nor under the law as the covenant of works, Chap. vi. 14. therefore it saith nothing to them. As such, it said all to Christ in their room and place;

and without the Mediator's dishonour, it cannot repeat its demand on them, which it made upon him, as their surety. Mean while the Law, as a rule of life to believers, saith to them all, in the name and authority of God the Creator and Redeemer, Matth. v. 38. "Be ye therefore perfect, even as your father which is in heaven is perfect; howbeit they are under a covenant, under which though no less is required, yet less is accepted; for the sake of Christ their covenant-head.

obedience, or punishment, yet it no where disalloweth or excludeth, that which is done or suffered by another, in his behalf; neither is it repugnant of the justice of God *: for if there is a satisfaction performed by man, thro' a sufficient punishment for the disobedience of man, the law is satisfied, and the justice of God permitteth that the offending party be received into favour †; and God acknowledgeth him, after such satisfaction made, as a just man, and no transgressor of the law; and though the satisfaction be made by a surety, yet when it is done, the principal is, by the law acquitted. But yet for the further proof and confirmation of this point, we are to consider, that as Jesus Christ, the second Adam, entered into the same covenant that the first Adam did (g), so by him was done whatsoever the first Adam had undone. So the case stands thus, that like as whatsoever the first Adam did, or beset him, was reckoned as done by all mankind, and to have befallen them; even so, whatsoever Christ did, or beset him, is to be reckoned as to have been done by all believers, and to have befallen them. So that as sin cometh from Adam, alone, to all mankind, as he in whom all have sinned; so from Jesus Christ alone, cometh righteousness unto all that are in him, as he in whom they have all satisfied the justice of God ‡: for as by being in Adam, and one with him, all did in him, and with him, transgress the commandment of God; even so, in respect of faith, whereby believers are ingrafted into Christ, and spiritually made one with him, they did all in him, and with him, satisfy the justice of God, in his death, and suffering (h). And whosoever reckons thus,

* Urfin. catech. † Pemb. Vind. Fid. ‡ Forbes on justification, page 89.

[g] See the Note, page 55. Note [g].

[h] Namely in the sense of the law; for in law reckoning, as to the payment

of a debt, and fulfilling of a covenant, or any the like purposes, the surety and original debtor, the foederal head or representative, and

reckons according to scripture. For, in Rom. v. 12, all are said to have sinned in Adam's sin; 'in whom

the represented, are but one person. And thus the Scripture, determining Adam to be the Figure, or Type, of Christ, Rom. v. 14. teacheth upon the one hand, That all mankind sinned in Adam, v. 12. and die in him 1 Cor. xv. 22. and on the other hand, that believers were crucified with Christ, Gal. ii. 20. and raised up in him, Eph. ii. 6. "The Coveannt of works being made with Adam as a publick person-----all mankind-----sinned in him, Larg. Catech. Q. 22. The Covenant of grace was made with Christ, as the second Adam, Quest. 31. He-----satisfied divine justice-----the which he did as a public person, the Head of his Church, Q. 52. That the righteousness of the Law, saith the Apostle might be fulfilled in us." Rom. viii. 4. so believers satisfied in him: as they sinned in Adam. "The threatening of death' Gen. ii. 17. "is fulfilled in the elect, so that they die, and yet their lives are spared, they die, and yet they live, for they are reckoned in Law to have died, when Christ, their surety, died for them," Ferguson on Gal. ii. 20. "Although thou, saith Beza, hast satisfied for the pain of thy sins in the person of Jesus

Christ," Beza's confess. Point 4. Art. 12. What challenges Satan or conscience can make against the believer,---hear an answer: I was condemned, I was judged, I was crucified for sin, when my surety Christ was condemned, judged and crucified for my sins.---I have paid all, because my surety hath paid all." Rutherford's Trial and Triumph of Faith, Sermon. xix. p. 258. "As in Christ we satisfied, so likewise in Adam we sinned." Flint. Exam. p. 144. This doctrine, and the doctrine of the formal imputation of Christ's righteousness to believers, stand and fall together. For if believers be reckoned in Law, to have satisfied in Christ; then his righteousness, which is the result of his satisfaction, must needs be accounted theirs; but if there be no such law reckoning, Christ's righteousness cannot be imputed to them, otherwise than as to the effects of it; for the judgement of God is always according to truth, Rom. ii. 2. This the Neonomians are aware of, and deny both; reckoning them Antinomian principles, as they do, many other Protestant doctrines. Hear Mr Gibbons, "They viz. the Antinomians, are dangerously mistaken in thinking, that a believer is righteous in the sight of

'all have sinned,' saith the text, namely, in Adam, as in a public person *: all men's acts were included in his, because their persons were included in his. So likewise, in the same chapter it is said, 'that death passed upon all men;' namely for this, that Adam's sin was reckoned for this, that Adam's sin was reckoned for their's. Even so, Rom. vi. 10, the Apostle speaking of Christ, saith, 'In that he died unto sin: but in that he liveth, he liveth unto God:' so likewise, saith he, in the next verse, 'reckon ye yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord.' And so, as touching the resurrection of Christ, the apostle argues, 1 Cor. xv. 20. that all believers must, and shall arise, because 'Christ is risen, and is become the first fruits of them that slept.' Christ as the first fruits ariseth, and that in the name and stead of all believers; and so they rise in him, and with him: for Christ did not rise as a private person, but he rose as the public head of the Church; so that in his arising, all believers did virtually arise. And, as Christ, at his resurrection, was justified and acquitted from all the sins of all believers, by God his Father †, as

* Thp. Goodwin's Christ set forth, page 87. † Smith on the creed.

God, with the self same active and passive righteousness, wherewith Christ was righteous, as though believers suffered in Christ, and obeyed in Christ," Morn. Exerc. Method. Sermon. 19. p. 423. On the other hand the Westminster Divines teach both as sound and orthodox principles, affirming Christ's righteousness, obedience and satisfaction, themselves, to be imputed to believers, or rec-

ked their righteousness, obedience and satisfaction. "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us: Short. Catech. Quest. 70.-----By imputing the obedience and satisfaction of Christ unto them." West. Confess. Chap. xi. Art. 1.

having now fully satisfied for them; even so were they (i). And thus you see, the obedience of Christ, being imputed unto believers by God for their righteousness, it doth put them into the same estate and case, touching righteousness unto life (k) before God wherein they should have been if they had perfectly performed the perfect obedience of the Covenant of works, 'Do this, and thou shalt live (l).'

[i] Virtually justified, not actually, in his justification; even as in his resurrection, they did virtually arise. That this is the author's meaning is evident from his own words, page 142. where speaking of Nephthys, he saith expressly, "He was justified meritoriously in the Death and resurrection of Christ; but yet he was not justified actually, till he did actually believe in Christ."

[k] So called to distinguish it from inherent righteousness, which is righteousness from life.

[l] This is a weighty point, the plain and native result of what is said: namely, That since Jesus Christ hath fully accomplished what was to have been done by man himself, for life according to the covenant of works; and that the same is imputed to Believers; therefore Believers are in the same state, as to righteousness unto life, that they would have been in, if man himself had stood the whole time appointed for his trial. And here is the true

ground in law, of the infallible perseverance of the saints; their time of trial is over, in their Head, the second Adam; the prize is won, Hence the just by faith are intitled to the same benefit which Adam by his perfect obedience would have been intitled to: compare Rom, x. 5. 'The man that doth these things shall live;' the which is the true reading according to the original. And here, for clearing of the following purpose, of the Believer's freedom from the Law, as it is the covenant of works, let it be considered, that, if Adam had stood till the time of his trial had been expired, the covenant of works would indeed from that time, have remained his everlasting security for eternal life, like a contract held fulfilled by the one party; but as in the same case, it could have no longer remained to be the rule of his obedience: namely in the state of confirmation. The reason is obvious, viz. that the subjecting of him still to the co-

§ 2. Nom. But Sir, are all believers dead to the law, and the law dead to them, say you?

Evan. Believe it, man, as the law is the covenant of works, all true believers are dead unto it, and it is dead unto them (m): for they being incorporated into Christ, what the law or covenant of works did to him, it did the same to them; so that when Christ hanged on the cross, all believers, after a sort, hanged there with him. And therefore the apostle Paul having said, Gal. ii. 19. 'I through the law am dead to the law,' adds in the next verse, 'I am crucified with Christ,' which words the apostle brings as an argument to prove that he was dead to the law, for the law had crucified him with Christ. Upon

venant of works as the rule of his obedience, would have been a reducing him to the state of trial he was in before, and a setting him anew to work for what was already his own, in virtue of his supposed fulfilling that covenant. Nevertheless it is absolutely impossible but the creature, in any state whatsoever must be bound to owe obedience unto the Creator: and being still bound to obedience, of necessity he behoved to have had a rule of that obedience: as to which rule since the covenant of works could not be it, what remains but that the rule of obedience, in the state of confirmation, would have been the law of nature suited to man's state of immutability improperly so called and so divested of the form of the covenant of works, namely, its promise of eternal life, and threatening of eternal death, as it is, and

will be in heaven for ever. The application is easy, making always, as the rule of believers obedience, suitable reserves for the imperfection of their state, in respect of inherent righteousness: the which imperfection, as it leaves room for promises of fatherly smiles, and threatenings of fatherly chastisements, so it makes them necessary: but these also shall be done away in heaven, when their real estate shall be perfect, as their relative state is now.

[m] Rom. vii. 4. 'Wherefore, my brethren, ye also are become dead to the law.' Gal. ii. 19. 'I thro' the law am dead to the law.' And this, according to the nature of correlates, concludes the law as, it is the covenant of works, to be dead also to believers, Col. ii. 14. 'Nailing it to his cross.'

by faith, crucified with Christ.

the law is dead to a believer?

Rom. vii. 16.

were holden, &c.

the man ; for, faith he, ' the man is said to be dead

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ver. 4. 'and the law is said to be dead,' ver. 6: Even so, because the word [he] or [it] †, mentioned verse 1 doth signify both sexes in the Greek; Chrysostom thinketh that the death, both of the law and the man, is innuuated. And Theophylact, Erasmus, Bucer and Calvin, do all understand the sixth verse of the law being dead. And as the death of a believer to the law was accomplished by the death of Christ, even so also was the law's death to him; even as Mr Fox ‡, in his sermon of Christ crucified, testifieth, saying, here have we upon one cross two crucifixes, two, the most excellent potentates that ever were, the Son of God and the Law of God, wrestling together about Man's salvation, both cast down, and both slain upon one cross; howbeit, not after a like sort. First, the Son of God was cast down, and took the fall, not for any weakness in himself, but was content to take it for our victory; by this fall the law of God, in casting him down, was caught in his own trap, and so was fast nailed hand and foot to the cross, according as we read in Saint Paul's words, Col ii 14. And so Luther on the Galatians, p. 134. speaking to the same point, saith, 'This was a wonderful combat, where the law, being a creature giveth such an assault to his Creator, in practising his whole tyranny upon the Son of God. Now therefore, because the law did horribly and cursedly sin against his God, it is accused, and arraigned, and, as a thief and cursed murderer of the Son of God, loseth all his right, and deserveth to be condemned. The law therefore is bound, dead and crucified to me. It is not only overcome, condemned and slain unto Christ. but also to me, believing in him, unto whom he hath freely given this victory' (n). Now then, although, accord-

† See Dr Willet again. ‡ Fox that wrote the book of Martyrs.

[n] This is cited from English translation, and is Luther on the epistle to the Galatians according to the to be found there, fol. 184. p. 1, 2. fol. 185. p. 1. fol.

ing to the apostle's intimation, Rom. vii. at the beginning, the covenant of works and man by nature

82. p. 1. His own words from the Latin original, after he had lectured that epistle a second time, as I find them in my printed copy at Franckfort 1563, are here subjoined; Hoc profecto mirabile duelum est, ubi lex creatura, cum Creator sic congregitur, et præter omne jus, omnem tyrannidem suam in Filio Dei exercit, quam in nobis filius iræ exercuit. Luth. comment. in Gal. iv. 4, 5. p. (mihi) 398. Ideo lex tanquam latro et sacrilegus homicida Filii Dei, amittit jus et meretur damnari. Ibid. p. 600. Ergo lex est mihi furda, ligata, mortua et crucifixa. Ibid. cap. ii. p. 280. Conscientia apprehendens hoc apostoli verbum, Christus a lege nos redemit --- sancta quadam superbia insultat legi, dicens--- Nunc in posterum non solum Christo victa et strangulata ei, sed etiam mihi credenti in eum, cui donavit hanc victoriam. p. 600. That great man of God a third Elias, and a second Paul, [if I may venture the expression] though he was no inspired teacher, was endued with a great measure of the spirit of them both; being raised up of God for the reformation of religion from Popery, while all the world wondered at the boast.

The lively savour he had of the truths of the gospel in his own soul, and the fervour of his spirit in delivering them, did indeed carry him as far from the modern politeness of expression, as the admiration and affectation of this last is like to carry us off from the former. What he designed by all this triumph of faith is summed up in a few words immediately following these last cited: "This, faith he, The law, [viz. as it is the covenant of works] is gone for ever as to us, providing we abide in Christ." This he chose to express in such figurative terms, that great gospel-truth might be the more imprest on his own heart and the hearts of his scholars, being prompted thereto by his experience of the necessity, and withal of the difficulty of applying it by faith to his own case, in his frequent deep soul-exercise and conflicts of conscience. Therefore, faith he, feeling thy terrors and threatenings, O law, I dip my conscience over head and ears into the wounds, blood, death, resurrection and victory of Christ; besides him I will see and hear nothing at all. This faith is our victory, whereby we overcome the terrors of the law, sin, death, and evils, but not without a great

be mutually engaged to each other so long as they both live; yet if, when the wife be dead, the husband be free then much more when he is dead also.

conflict." Ibid. page (mih) 597. And speaking on the same subject else where he has these remarkable words, "It is easy to speak these things, but happy he that could know them aright in the conflict of CONSCIENCE." Comment, in Gal. ii. p. 259. Now, to turn outward the wrong side of the picture of his discourse, to make it false, horrid, profane, and blasphemous, is hard. At this rate many scripture-texts must suffer, not to speak of approved human writers. I instance only in that of Elias, 1 Kings xviii. 27. He (to wit, Baal) is a God; either he is talking or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked: yet I compare not Luther's commentary to the inspired writing; only where the holy scripture goes before, one would think he might be allowed to follow. Here is an irony, a rhetorical figure; there is a prolopopia, or feigning of a person, another rhetorical figure; and the learned and holy man tells us withal, that Paul used it before him on the same subject, representing the law "as a most potent personage, who condemned and killed

Christ: whom, he having overcome death, did in the like manner conquer, condemn and kill:" for which he cites Eph. ii. and chap. iv. epistles to the Rom. Cor. Col. p. 599. Now, albeit the law (as is the covenant of works) not being a person indeed, but a most holy law of God, was incapable of real arraignment, sin, theft, or murder; yet one being allowed to speak figuratively of it, as such a person before mentioned; and finding the spirit of God to teach, that it was crucified, Jesus Christ nailing it to his cross, Col. iii. 14. What impiety, what blasphemy is there, in assigning crimes to it for which it was crucified; crimes of the same nature with its crucifixion, that is, not really and literally so, but figuratively only; And the crucifixion of a person as it presupposeth his arraignment, accusation, and condemnation so it implies his binding and death; all which the decency of the parable requires. And the same decency requiring the rhetorical feigning of crimes as the cause of that crucifixion, they would be no other but these that are assigned: forasmuch as Jesus Christ is here considered, not as a sinner by imputation, but as

Nom. but I pray, Sir, what are we to understand by this double death, or wherein doth this freedom from the law consist?

Evan. Death is nothing else but a dissolution, or untying of a compound, or a separation between matter and form: and therefore, when the soul and body of man is separated, we say he is dead: so that, by this double death, we are to understand nothing else,

absolutely without guilt: though in the mean time the sins of all the elect were really imputed to him, the which in reality justified the holy law's procedure against him. Moreover, upon the crucifixion it may be remembered how the apostle proves Christ to have been made a curse for us: saith he, it is written 'Curst is every one that hangeth on a tree, Gal. iii. 13. The which, if any should apply to the law, as the Covenant of works, in a figurative manner, as crucifixion must be understood it could import no more (by reason of the nature of the thing) than an utter abolition of it with respect to believers which is a great gospel-truth. And here also, one may call to mind the Scripture-phrases, Rom. vii. 5. 'The motions of sins, which were by the Law.' Chap. viii. 2. 'The law of sin and death.' 'The covenant of works called the Law of sin and death.' Pract. Use of sav. Knowl. Confess. p. 382. Edit. 5. Fig. 1 Cor. xv. 56. 'The strength of sin is the law.'

After all, for my own part, I would neither use some of these expressions of Luthers, nor dare I so much as in my heart condemn them in him; the reason is one: bechase of the want of that measure of the influences of grace, which I conceive he had, when he uttered these words. And the same I would say of the several expressions of the great Rutherford's, and of many eminent ministers, in their day signally countenanced of God, in their administrations. Hear Luther himself, in his preface to that book, page [mihi] 10. "These our thoughts, saith he, on this epistle, do come forth, not so much against those [viz. the church's enemies] as for the sake of our own [viz. her friends] who will either thank me for my diligence, or will pardon my weakness, and rashness." 'Tis a pity the just expectation of one whose name will be in honour in the church of Christ, while the memory of the Reformation from Popery is kept up, should be frustrated.

but that the bargain or covenant which was made between God and man at first, is dissolved, or untied; or that the matter and form of the covenant of works is separated to a believer. So that the law of the ten commandments doth neither promise eternal life, nor threaten eternal death to a believer, upon condition of his obedience or disobedience to it (o): neither doth a

(o) The Law of the ten commandments given to Adam, as the covenant of works, promised eternal life, upon condition of obedience; and threatened eternal death in case of disobedience; and this was it that made it the covenant of works. Now, this covenant frame of the law of the ten commands being dissolved as to believers, it can no more promise nor threaten them at that rate. The scripture indeed, testifies, that 'godliness hath the promise, not only of the life that now is, but also of that which is to come.' 1 Tim. iv. 8. there being an infallible connection between godliness, and the glorious life in heaven established by promise, in the Covenant of grace; but in the mean time, 'tis the obedience and satisfaction of Christ, apprehended by faith, and not our godliness that is the condition upon which that life is promised, and upon which a real Christian, in a dying hour, will venture to plead for a share in that life. It is likewise certain, that not only

of the covenant of works, which they remain under, liable to eternal death, as the just reward of sin; but there is by that covenant, a twofold connection established; the one betwixt a state of unbelief, irregnancy, impenitency, and unholiness, and eternal death; the other betwixt acts of disobedience, and eternal death. The former is absolutely indissoluble, and cannot but eternally remain; so that whosoever are in that state of sin, while they are in it, they must needs be in a state of death bound over to the wrath of God, by virtue of the threatening of the Law. But then it is impossible that believers in Christ can be in that state of sin. So these and the like sentences, 'He that believeth not shall be damned,' Mark xvi. 16. Except ye repent, ye shall all likewise perish, Luke xiii. 3. 'If ye live after the flesh, ye shall die,' Rom. viii. 13. do indeed bind over unbelievers to eternal death; but they do no otherwise concern believers, than as they set before them a certain connection of two events,

believer, as he is a believer, either hope for eternal life, or fear an eternal death, upon any such terms (p). No we may assure ourselves, that whatsoever the law saith, on any such terms, it saith to them that are under the law, Rom. iii. 19. but believers are not under the law, but under grace, Rom. vi. 14. and so have escaped eternal death, and obtained eternal life, only by faith in Jesus Christ (q); 'for by him all that

tion of two events, neither of which can ever be found in their case. And yet the serious consideration of them is of great and manifold use to believers, as a serious view of every part of the Covenant of works is; particularly to move them to grow up more and more into Christ, and to make their calling and election sure. As to the latter connection, viz. 'twixt Acts of disobedience, and eternal death, it is dissoluble, and in the case of the believer, actually dissolved; so that none have warrant to say to a believer, "If thou sin, thou shalt die eternally;" forasmuch as the threatening of eternal death, as to the believer, being already satisfied, in the satisfaction of Christ by faith apprehended, and imputed God to him; it cannot be renewed on him, more than one debt can be twice charged, namely, for double payment.

[p.] But on the having or wanting of a saving interest in Christ,

[q.] This is a full proof of the whole matter. For how can the law of the ten com-

mands promise eternal life, or threaten eternal death, upon condition of obedience or disobedience, to those who have already escaped eternal death and obtained eternal life by faith in Christ? The words, which the holy Ghost teacheth, are so far from restraining the notion of eternal life to glorification, and of eternal death to the misery of the damned in hell, that they declare the soul upon it's union with Christ to be as really possessed of eternal life as the saints in heaven are; and, without that state of union, to be as really under death and the wrath of God, as the damned in hell are, though not in that measure. [The term eternal death is not, as far as I remember, used in scripture.] And this agreeable to the nature of the things; for as there is no middle betwixt life and death in a subject capable of either, so it is evident, the life communicated to the soul, in it's union with Christ and quickening head, can never be extinguished for the ages of eternity, John xiv. 19. and the sinner's death under the

believe are justified from all things, from which they could not be justified by the law of Moses; Acts xiii. 39. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, shall not perish, but have everlasting life;' John iii. 16.

And this is the covenant of grace, which, as I told you, was made with the Father by way of promise, and so but darkly; but now the fulness of time being come, it was more fully opened and promulgated.

Ant. Well, Sir, you have made it evident and plain, that Christ hath delivered all believers from the law, as it is the covenant of works: and that therefore they have nothing at all to do with it.

Evan No indeed, none of Christ's are to have any thing to do with the covenant of works, but Christ only. For although in the making of the covenant of works, at first God was one party, and man another; yet, in making it the second time (r), God was on both sides; God simply considered in his essence, was the party opposite to men; and God the second person, having taken upon him to be incarnate, and

guilt and power of sin, is in its own nature eternal, and can never end but by a work of almighty power, which raiseth the dead, and calleth things that are not to be as if they were. 1 Thess. i. 10. 'Jesus which delivered us from the wrath to come.' 1 John iii. 14. 'we know that we have passed from death unto life.' John iii. 36. 'He that believeth on the Son, hath everlasting life; and he that believeth not on the Son, shall not see life, but the wrath of God abideth on him.' Ch. v. 24. 'He that believeth hath everlasting life, and shall not come into

condemnation, but is passed from death unto life.' Chap. vi. 47. 'He that believeth on me hath everlasting life.' Ver. 54. 'Whoso eateth my flesh, and drinketh my blood, hath eternal life.' 1 John v. 12. 13. 'He that hath the Son, hath life: and he that hath not the Son, of God hath not life. These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life.' See Rom. viii. 1. John iii. 16, 18. and xvii. 3.

[r] See note [g], Chap. II. Sect. I.

to work man's redemption, was on man's side, and takes part with man, that he may reconcile him to God by bearing man's sins, and satisfying God's justice for them; and Christ paid God (f) till he said he had enough, he was fully satisfied, fully contented, Mat. iii. 17. 'This is my beloved Son, in whom I am well pleased: yea God the Father was well pleased, and fully satisfied from all eternity, by virtue of that covenant that was made betwixt them.' And thereupon all Christ's people were given to him in their election, Eph. i. 4. (t), Thine they were,

[] All the demands of the covenant of works, on the elect world.

(t) That he, taking on their nature, might answer the demands of the covenant of works for them, Eph. i. 5. 'According as he hath chosen us in him.' We are said to be chosen in Christ, not that Christ is the cause of election; but that electing love, flowing immediately from God to all the objects of it, the Father did, in one and the same decree of election, chuse the head and members of the happy body; yet Christ the head first (in the order of nature), then all these who make up his body, who were thereby given to him, to be redeemed and saved, by his obedience and death: the which, being by him, accepted, he, as elect-mediator and head of elect men, had full power, and furniture for the work, made over to him. And thus may we conceive the second covenant to have been concluded; agreeable to the Scripture-account of that

mystery. This, the author says, was done thereupon; not upon the Father's being well pleased and fully satisfied by virtue of the covenant made; the which is the effect of the covenant, whereas this is one of the transactions or parts of the covenant, as all the following words brought to illustrate it do plainly carry it; but upon God the Son his being on the other side in making of the second covenant; the which is the principal purpose in this paragraph, the explication whereof was interrupted by the adding of a sentence concerning the execution and effect of the glorious contrivance. In making of the second covenant, the second person of the ever blessed Trinity, considered simply as such, is one of the parties. Thereupon, in the decree of election, designing, as is said, both head and members, he is chosen Mediator and head of the election to be their incarnate Redeemer: the which headship accep-

saith Christ, 'and thou gavest them me.' John xvii. 6. And again, saith he, 'the Father loveth the Son, and hath given all things into his hands,' John iii. 35. that is, he hath intrusted him with the economic* and actual administration of that power in the church, which originally belonged to himself. And hence it is that Christ also saith, 'the Father judgeth no man, but hath committed all judgment to his Son,' John v. 22. So that all the covenant that believers are to have regard unto, for life and salvation, is the free and gracious covenant that is betwixt Christ, or God in Christ, and them (u). And in this covenant there is not any condition or law to be performed on man's part, by himself (x): no, there is no more for him to

* Reynolds on Psalm cx. page 7.

ted, he, as mediator and head of the election, took upon him to be incarnate, and in their nature to satisfy the demands of the covenant of works for them. Isa. xlii. 1. Eph. i. 4. Plal. xl. 6, 7, 8. Westminster confession, chap. viii. art. 1. "It pleased God, in his eternal purpose to chuse and ordain the Lord Jesus, his only begotten Son, to be the mediator between God and man,----the head and saviour of his church:----unto whom he did, from all eternity, give a people to be his seed, and to be by him in time redeemed, &c. chap. iii. art. 3. Those of mankind that are predestinated unto life, God---hath chosen in Christ unto everlasting glory out of his mere free grace and love." Compare what the author

writes on this subject, p. 26.---29.

[u] i. e. The covenant of grace only, not the covenant of works.

[x] To wit, for life and salvation; the same being already performed by Jesus Christ; he, having in the second covenant undertaken to satisfy all the demands of the covenant of works, did do all that was to be done or wrought for our life and salvation. And if it had not been so, life and salvation had remained eternally without our reach: for how is it possible we should perform, do, or work, until we get life and salvation? What condition, or law are we fit for performing, while we are dead, and not saved from, but lying under sin, the wrath and curse of God? See the following note.

do, but only to know and believe that Christ hath done all for him (y).

[y] Namely, all that was to be done for life and salvation. And neither repentance, nor sincere [imperfect] obedience, nay, nor yet believing itself, is of that sort; tho' all of these are indispensibly necessary in subjects capable of them. This expression bears a kind of mimesis or imitation, usual in conversation, and used by our blessed Saviour on this subject, John vi. 28. 29. "Then said they unto him, what shall we do that we may WORK the works of God?" Jesus answered and said unto them. This is THE WORK of God, that ye believe." The design of it plainly is, to confront the humour that is naturally in all men, for doing and working for life and salvation, when once they begin to lay these things to heart; there is no more, says the author for him to do, but only to know and believe that Christ hath DONE all for him: and therefore the expression is not to be strained beyond its scope. However this is true faith, according to the scripture, whether all saving faith, be such a knowledge and believing or not; and that knowledge and believing are capable of degrees of certainty, and may be mixt with doubting, without overturning of the reality of them. Isa. liii. 11.

By his knowledge shall my righteous servant justify many." John xvii. 3. This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. Gal. ii. 20. I live by the faith of the Son of God, who loved me, and gave himself for me. Rom. x. 9. "If thou---shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved." To believe that God hath raised him from the dead, is to believe that he has perfected the work, and done all that was to be done for life and salvation to sinners: but is this enough to constitute saving faith? surely it is not; for devils may believe that: therefore it must be believed with particular application to one's self, intimated in the phrase, believing in thine heart; and this is what devils and reprobates never reach unto, howbeit these last may pretend to know and believe, that Christ is raised from the dead for them, and so hath done all for them, even as they also may pretend to receive and rest on him alone for salvation. But in all this, one who truly believes may yet have ground to say with tears, Lord, I believe, help thou mine unbelief, Mark ix. 24. Nevertheless under this

Wherefore, my dear neighbour Neophytus, to turn my speech particularly to you, because I see you are in heaviness; I beseech you be persuaded that here you are to work nothing, here you are to do nothing, here you are to render nothing unto God, but only to receive the treasure † which is Jesus Christ, and apprehend him in your heart by faith although you be never so great a sinner (x). And so shall you obtain forgiveness of sins, righteousness and eternal happiness;

* Luther on Galat. page 69, 164.

covenant there is much to do, a law to be performed and obeyed, though not for life and salvation, but from life and salvation received; even the law of the ten commandments in the full extent thereof, as the author doth at large expressly teach, in its proper place, in this and the second volume.

This is the good old way [according to the scriptures, Acts xvi. 30. 31. Matth. xi. 28, 29. Tit. ii. 11, 12.] if the famous Mr Davidson understood the protestant doctrine.

“Q. then the salvation of man, faith he, is so fully wrought and perfectly accomplished by Christ in his own person, that nothing is left to be done or wrought by us in our persons, to be any cause of the least part thereof?”

A. “That is most certain.” Mr John Davidson’s catechism. edit. Edin. 1708. p. 15. “Sa we are perfectly saved by the works whilk Christ did for us in his awin person, and nawayes by the gude

works whilk he works in us with and after faith. Marg. Here is the main point and ground of our disagreement with the Papists, *ibid.* page 46. Rests then any thing for us to do after that we are perfectly justified in God’s sight by faith in Christ? Decep. Yes, very meikle, albeit nawayes to merite salvation; but only to witness, by the effects of thankfulness, that we ARE truly SAVED.” *Ibid.* page 48, 49.

(z) See the two foregoing notes. And hear another passage from the same book, whence this is taken, namely the English translation of Luther’s commentary on the epistle to the Galatians, fol. 75. “Good works ought to be done---the example of Christ is to be followed:---well, all these things will I gladly do. What then followeth? Thou shalt then be saved and obtain everlasting life. Nay, not so. I grant indeed, that I ought to do good works, patiently

not as an agent, but as a patient, not by doing, but by receiving (a). Nothing here cometh betwixt, but faith only, apprehending Christ in the promise (b). 'This then is perfect righteousness, to hear nothing, to know nothing, to do nothing of the law of works, but only to know and believe that Jesus Christ is now gone to the Father, and sitteth at his right hand; not as a judge, but is made unto you of God, wisdom, righteousness, sanctification and redemption (c).' Wherefore, as Paul and Silas said to the jaylor, so I say unto you, 'Believe on the Lord Jesus Christ, and thou shalt be saved;' that is, be verily perswaded in your heart that Jesus Christ is your's, and that you shall have life and salvation by him; that, whatsoever Christ did for the redemption of mankind, he did it for you † (d).

† Definition of faith.

"to suffer troubles and afflictions, and so shed my blood also, if need be, for Christ's cause: but yet am I not justified, neither do I OBTAIN SALVATION THEREBY."

[a] This is the stile of the same Luther who useth to distinguish betwixt active and passive righteousness. i. e. the righteousness of the law, and the righteousness of faith; agreeable to Rom. iv. 5. 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.'

[b] The passage at more length is this; "The marriage is made up without all pomp and solemnity; that is to say, nothing at all cometh between, no

law nor work is here required.----Here is nothing else but the Father promising----and I receiving----but these things, without experience and practice, cannot be understood." Luther ubi sup. R. 194.

[c] The words also are Luther's, in his argument of the epistle to the Galatians, p. 24. of the Latin copy, and fol. 7. of the translation; but what our author reads, Nothing of the law of works, is, in Luther's own words, Nothing of the law, or of works; the sense is the same. What concerns the assurance of the nature of faith, which these words seem to bear, we'll meet with anon.

[d] In this definition of saving faith there is the gene

nal nature or kind of it, viz. a real persuasion, agreeing to all sorts of faith, divine and human, be verily persuaded: the more special nature of it, an appropriating persuasion, or special application to one's self, agreeing to a convinced sinner's faith or belief of the law's curse, Gal. iii. 10. as well as to it, be very persuaded in your heart: thus, Rom. x. 9. 'If thou shalt believe in thine heart, that God, &c. thou shalt be saved;' and finally, the most special nature of it, whereby it is distinguished from all other, namely, an appropriating persuasion of Christ's being yours, and, &c. And as one's believing in one's heart, or appropriating persuasion of the dreadful tidings of the law, imports not only an assent to them as true, but an horror of them as evil; so believing in the heart, or an appropriating persuasion of the glad tidings of the gospel, bears not only an assent to them as true, but a relish to them as good.

The parts of this appropriating persuasion, according to our author are,

1. That Jesus Christ is yours, viz. by the deed of gift and grant made to mankind lost, or (which is the same thing in other words) by the authentic gospel-offer in the Lord's own words: the which offer is the foundation of faith, and the ground and warrant of the ministerial offer, without

which it could avail nothing. That this is the meaning appears from the answer to the question immediately following, touching the warrant to believe. By this offer, or deed of gift and grant, Christ is ours before we believe; not that we have a saving interest in him, or are in a state of grace; but that we have a common interest in him, and the common salvation, Jude 3. which fallen angels have not: so that it is lawful and warrantable for us, not for them, to take possession of Christ and his salvation. Even as when one presents a piece of gold to a poor man, saying, Take it, it is yours; the offer makes the piece really his in the sense, and to the effect before declared: nevertheless, while the poor man does not accept or receive it; whether apprehending the offer too great to be real, or that he has no liking of the necessary consequents of the accepting; it is not his in possession, nor hath he the benefit of it: but on the contrary, must starve for all it, and that so much the more miserably, that he hath slighted the offer and refused the gift. So this act of faith is nothing else but to believe God. 1 John v. 19. 'to believe the son,' John iii. 36. 'to believe the report concerning Christ,' Isa. liii. 2. 'or to believe the gospel,' Mark i. 15. not as devils believe the

fame, knowing Christ to be Jesus a Saviour, but not their saviour, ver. 24. chap. iii. 21, 22. but with an appropriating persuasion, or special application, believing him to be our saviour. Now what this gospel report, record, or testimony of God, to be believed by all, is, the inspired penman expressly declares, 1 John v. 11. 'This is the record, that God hath given to us, eternal life: and this life is in his Son.' The giving here mentioned, is not giving in possession in greater or lesser measure; but giving by way of grant, whereupon one may take possession. And the party to whom, is not the election only, but mankind lost. For this record is the gospel, the foundation of faith, and warrant to all, to believe in the son of God, and lay hold on eternal life in him; but that God hath given eternal life to the elect can be no such foundation nor warrant; for that a gift is made to certain select men, can never be a foundation or warrant for all men to accept and take in. The great sin of unbelief lies in not believing this record or testimony, and so making God a liar; 'He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record,' &c. 1 John v. 10. 11. On the other hand, 'He that hath received his testimony, hath set to

his seal that God is true,' John iii. 33. But the great sin of unbelief lies not in not believing that God hath given eternal life to the elect. For the most desperate unbelievers, such as Judas and Spira, believe that; and the belief of it adds to their anguish and torment of spirit; yet do they not set to their seal that God is true; but on the contrary, they make God a liar, in not believing that, to lost mankind, and to themselves in particular, God hath given eternal life in way of grant, so as they, as well as others, are warranted and welcome to take possession of it, so fleeing in the face of God's record and testimony in the gospel, Isa. ix. 6. John iii. 16. Acts iv. 12. Prov. viii. 4. Rev. xxii. 17. In believing of this, not in believing of the former, lies the difficulty, in the agonies of conscience; the which, nevertheless, till one do in greater or lesser measure surmount, one can never believe on Christ, receive and rest upon him for salvation. The truth is, the receiving of Christ doth necessarily presuppose this giving of him. There may indeed, be a giving where there is no receiving; for a gift may be refused; and there may be a taking where there is no giving, the which is a presumptuous action without warrant; but there can be no place for receiving of Christ where there is not a giving of him before. "In the matter of faith, faith

Rollock, there are two things, first there is a giver, and next there is a receiver. God gives, and the soul receives." Lecture 10. on 2 Thess. p. 126. The scripture is express to this purpose, John iii. 27. A man can receive nothing except it be given him from heaven."

2. 'And that you shall have life and salvation by him; namely, a life of holiness, as well as of happiness; salvation from sin as well as from wrath: not in heaven only, but begun here, and completed hereafter. That this is the author's notion of life and salvation, agreeable to the scripture, we have had sufficient evidence already; and will find more in our progress. Wherefore, this persuasion of faith is inconsistent with an unwillingness to part with sin, a bent or PURPOSE of heart to continue in it: even as receiving and resting on Christ for salvation is. One finds it express almost in so many words, Acts xv. 11. 'We believe that through the grace of the Lord Jesus Christ, we shall be saved.' It is fitly placed after the former; for it cannot go before it, but follows upon it. The former is a believing of God, or believing the Son: this is a believing on the Son; and so is the same with receiving of Christ, as that receiving is explained John i. 12. "But as many as received him, to them gave he power to become the sons of God, even

to them that BELIEVE ON his name.' It doth also evidently bear the souls resting on Christ for salvation: for it is not possible to conceive a soul resting on Christ for salvation, without a persuasion that it shall have life and salvation by him; namely, a persuasion which is of the same measure and degree as the resting is. And thus it appears, that there can be no saving faith without this persuasion in greater or lesser measure. But withal it is to be remembered, as to what concerns the habit, actings, exercise, strength, weakness, and intermitting of the exercise, of saving faith; the same is to be said of this persuasion, in all points.

3. That whatsoever Christ did for the redemption of mankind, he did it for you, Gal. ii. 20. 'I live by the faith of the Son of God, who loved me, and gave himself for me.' This comes in the last place: and I think none will question but whosoever believes, in the manner explained, may, and ought to believe this, in this order. And it is believed, if not explicitly, yet virtually, by all who receive and rest on Christ for salvation.

From what is said, it appears that this definition of faith is the same, for distance and matter, tho' in different words, with that of the Shorter catechism, which defines it by 'receiving and resting upon Christ alone for salvation, as he is offered to US in

the gospel.' In which, tho' the offer to us is mentioned last, yet it is evident it is to be believed first.

Object. But the author's definition makes assurance to be of the essence of faith.

Ans. Be it so: however he useth not the word assurance or assured in his definition; nor will any thing contained in it amount to the idea now commonly affixed to that word, or to what is now in our days commonly understood by assurance. And (1.) He doth not here teach that assurance of faith whereby believers are certainly assured that they are in the state of grace; the which is founded upon the evidence of grace; of which kind of assurance the Westminster confession expressly treats, chap. 18. art. 1, 2, 3. but an assurance which is in faith, in the direct acts thereof, founded upon the word allenarly, Mark xvi. 15. 16. John iii. 16. and this is nothing else but a fiducial appropriating persuasion. (2.) He doth not determine this assurance or persuasion to be full, or to exclude doubting: he saith not, be FULLY persuaded; but, be VERILY persuaded; which speaks only the reality of persuasion, and doth not at all concern the degree of it. And it is manifest, from his distinguishing between faith of adherence, and faith of evidence, p. 101. that according to him, saving faith may be without evidence. And so one may have his assurance

or persuasion, and yet not know assuredly that he hath it, but need marks to discover it by: for though a man cannot but be conscious of an act of his own soul, as to the substance of the act; yet he may be in the dark, as to the specifical nature of it; than which, nothing is more ordinary among serious Christians. And thus, as a real saint is conscious of his own heart's moving in affection towards God, yet sometimes doth not assuredly know it to be the true love of God in him, but fears it be an hypocritical flash of affection: so he may be conscious of his persuasion, and yet doubt if it is the true persuasion of faith, and not that of the hypocrite.

This notion of assurance, or persuasion in faith, is so agreeable to the nature of the thing called believing, and to the stile of the holy scripture, that sometimes where the original text reads faith or believing, we read assurance, according to the genuine sense of the original phrase, Acts xvii. 31. 'whereof he hath given assurance; orig. faith as is noted in the margin of our bibles. Deut. xxviii. 66. 'Thou shalt have none assurance of thy life;' orig. 'Thou shalt not believe in thy life.' This observation shews, that to believe, in the stile of the holy scripture, as well as in the common usage of mankind in all other matters, is to be assured or persuaded; namely, according to the

measure of one's believing.

And the doctrine of assurance, or an appropriating persuasion, in saving faith, as it is the doctrine of the holy scriptures, Rom. x. 9. Acts xv. 11. Gal. ii. 20. so it is a Protestant doctrine, taught by Protestant divines against the Papists, sealed with the blood of martyrs in Popish flames; 'tis the doctrine of the church of Scotland.

The nature of this work will not allow multiplying of testimonies on all these heads.

Upon the first, it shall suffice to adduce the testimony of Essenius, in his compendium theologicæ, the system of divinity taught the students in the college of Edinburgh by professor Campbell. "There is therefore, saith he, in saving faith, a special application of gospel benefits. This is proved against the Papists, 1. From the profession of believers, Gal. ii. 20. I live by the faith of the Son of God, who loved me, and gave himself for me." Psal. xxiii. 1. ----- "The Lord is my shepherd; I shall not want. In cotes of budding grass he maketh me to lie down, &c. Tho' I walk through the valley of the shadow of death I will not fear evil; for thou art with me." &c. And Job xix. 25. Philip. i. 21, 23. Rom. viii. 33,---39. x. 9, 10. 2 Cor. v. 1, 2, 6. with 2 Cor. iv. 13, &c. Essen. comp. theol. cap. 2. sect. 12. And speaking of the method of faith he saith it is "4. That accord-

ing to the promises of the gospel out of that spiritual desire, the holy spirit also beareth witness in us, we acknowledge Christ to be our Saviour, and so receive, and apply him every one to ourselves; apprehending him again, who first apprehended us," 2 Cor. iv. 13. Rom. viii. 16. John i. 12. 2 Tim. i. 12. Gal. ii. 20. Philip. iii. 12.

"The which is the **FORMAL ACT** of saving faith.

5. Furthermore, that we acknowledge ourselves to be in communion with Christ, partakers of all and every one of his benefits-----The which is the latter act of saving faith, yet also a proper and elicit act of it-----7. That we observe all these acts above-mentioned, and the sincerity of them in us; and thence gather, That we are true believers, brought into the state of grace, &c. Ibid. sect. 21. Observe here the two kinds of assurance before distinguished.

Peter Brulie, burnt at Tournay, anno, 1545, when he was sent for out of prison, to be examined, the Friars interrogating him before the Magistrate; he answered, "----How it is faith that bringeth unto us salvation; that is, when we trust unto God's promises, and believe stedfastly, that for Christ his Son's sake our sins are forgiven us." Sleid comment. English, book 16. fol. 217.

Mr Patrick Hamilton, burnt at St Andrews about the year 1538. "Faith, says he,

is a sure confidence of things which are hoped for, and a certainty of things which are not seen. The faith of Christ is to believe in his word, and to believe that he will help THEE in all thy need, and deliver THEE from all evil." Mr Patrick's articles, Knox's history in Quarto, page 9.

For the doctrine of foreign churches in this point, I shall instance only in that of the church of Helland, and the reformed church of France.

"Quest. What is a sincere faith? Answ. It is a sure knowledge of God and his promises revealed to us in the gospel, and a hearty confidence that all MY sins are forgiven ME, for Christ's sake." Dutch brief compend of Christian religion, Vra. 19. bound up with the Dutch Bible.

"Minister. Since we have the foundation upon which the faith is grounded, can we rightly from thence conclude what the true faith is? Child. Yes; namely, a certain and steady knowledge of the love of God towards us, according as, by his gospel, he declares himself to be OUR father and saviour by the means of Jesus Christ." The catechism of the reformed church of France, bound up with the French bible, Dimanche 18. To obviate a common prejudice, whereby this is taken for an easy effort of fancy and imagination, it will not be amiss to subjoin the question immediately following these. Minist. "Can we

have it of ourselves, or cometh it from God? Child. The scripture teacheth us, that is a singular gift of the holy Spirit, and experience also sheweth it." Ibid.

Follows the doctrine of the church of Scotland on this head.

"Regeneration is wrought be the power of the Holy Ghost, working in the hartes of the elect of God an assured faith in the promise of God revealed to us in his word, be quibulc faith we apprehend Christ Jesus, with the graces and benefits promised in him." Old confess. art 3.

"Thus our faith, and the assurance of the same, proceeds not fra flesh and blude, that is to say, fra na natural poweris within us, but i the inspiration of the holy Ghost." Ibid. art. 12.

For the better understanding of this, take the words of the eminent servant of Christ, Mr Davidson, minister of Salt-Preston, alias Preston-pans (of whom see the Fulfilling of the Scripture, page mini 361.) in his Catechism, page 20. as follows: "And certain it is, that both the enlightning of the minde to acknowledge the truth of the promise of salvation to us in Christ, and sealing up of the certainty thair of in our hearts and mynds [of the whilk twa parts, as it were, faith consists] are the works and effects of the Spirits of God, and neither of nature nor arte."

The Old Confession above mentioned is "The Confession of Faith professed and believed by the Protestants within the realm of Scotland, published by them in parliament, and by the estates thereof ratified and approved, as wholesome and sound doctrine, grounded upon the infallible truth of God." Knox's history, lib. 3. page 263. It was ratified at Edinburgh, July 17th 1560 or Ibid. page 279. And this is the confession of our faith, mentioned and sworn to in the national covenant, framed about twenty years after it.

In the same national covenant, with relation to this particular head of doctrine, we have these words following; viz. "We detest and refuse the usurped authority of that Roman Antichrist--his general and doubtful faith." However the general and doubtful faith of the Papists may be clouded, one may without much ado, draw these two plain conclusions from these words: [1.] That since the Popish faith abjured is a doubtful faith, the Protestant faith, sworn to be maintained, is an assured faith, as we heard before from the Old confession to which the covenant refers. [2.] That since the Popish faith is a general one, the protestant faith must needs be an appropriating persuasion, or a faith of special application, which we heard already from Essentius, the Pa-

pists do deny. As for a belief and persuasion of the mercy of God in Christ, and of Christ's ability and willingness to save all that came unto him, as it is altogether general, and hath nothing of appropriation or special application in it; so I doubt if the papists will refuse it. Sure the council of Trent, which fixed and established the abominations of Popery, affirms That no pious man ought to doubt of the mercy of God, of the merits of Christ, nor of the virtue and efficacy of the sacraments. Council Trid. cap. 9. [I hope none will think the council allows impious men to doubt of these.] but withal they tell us, "It is not to be affirmed, that no man is absolved from sin and justified, but he who assuredly believes, that he himself is absolved and justified." Here they overturn the assurance and appropriation, or special application of saving faith maintained by the Protestants; and they thunder their anathemas against them who hold these in opposition to their general and doubtful faith. * If any shall say, that justifying faith is nothing else but a confidence of the mercy of God pardoning sins for Christ's sake, or that that confidence is it alone by which they are justified, let him be accursed." Ibid. cap. 13. can. 12. * If any shall say, that a man is absolved from sin, and justified by that, that he assuredly believes himself

to be absolved and justified, ---let him be accursed.' Ibid. can. 14.

Moreover, in the national covenant, as it was renewed in the years 1638 and 1639. mention is made of public catechisms, in which the true religion, as expressed in the Confession of Faith [there] above-written, (i. e. the National Covenant, otherwise called the Confession of Faith) and former Larger Confession (viz. the old Confession) is said to be set down. The doctrine on this head, contained in these catechisms, is here subjoined.

"M. Which is the first point? C. To put our whole confidence in God. M. How may that be? C. When we have an assured knowledge that he is almighty, and perfectly good. M. And is that sufficient? C. No.---M. What is then further required? C. That every one of us be fully assured in his conscience, that he is beloved of God, and that he will be both his Father and Saviour." Calvin's catech. used by the kirk of Scotland, and approved by the first book of discipline, quest. 8. 7. 16. 12. This is the catechism of the reformed church of France, mentioned before. "M. Since we have the foundation whereupon our faith is builded, we may well gather hereof what is the right faith? C. Yea verily: that is to say, it is a sure persuasion and steadfast knowledge of God's tender

love towards us, according as he hath plainly uttered in his gospel, that he will be both a Father, and a Saviour unto us, through the means of Jesus Christ." Ibid. quest. 111.

"M. By what means may we attain unto him there?

C. By faith, which God's Spirit worketh in our hearts, assuring us of God's promises made to us in his holy gospel." The manner to examine children, before they be admitted to the supper of the Lord, quest. 16. This is called the little catechism, assembly 1592. sess. 10. "Q. What is true faith? A. It is not only a knowledge, by which I do steadfastly assent to all things which God hath revealed to us in his word; but also an assured affiance, kindled in my heart by the Holy Ghost, by which I rest upon God, making sure account that forgiveness of sins, everlasting righteousness, and life, is bestowed, not only upon others, but also upon me; and that freely by the mercy of God, for the merit and desert of Christ alone." The Palatine catechism, printed by public authority, for the use of Scotland. This famous catechism is used in most of the reformed churches and schools; particularly in the reformed churches of the Netherlands, and is bound up with the Dutch bible. As for the church of Scotland, the Palatine catechism says Mr Wondrow in

the dedication of his history, was adopted by us, till we had the happiness to join with the venerable assembly at Westminster. Then indeed, it gave place to the larger and shorter catechism in the church: nevertheless it continued to be taught in grammar schools.

“Q. What thing is faith in Christ? A. A sure persuasion, that he is the only saviour of the world, but OUR’S in special, who believe in him.” Craig’s Cat. approved by the general assembly 1592.

To these may be added the three following testimonies. “Q. What is faith? A. When I am persuaded, that God loves me and all the Saints, and freely giveth us Christ, with all his benefits.” Summula catechismi still annexed to the Rudiments of the Latin tongue, and taught in grammar schools to this day, since the reformation.

“What is thy faith? my sure belief that God hath may and will save me in the blood of Jesus Christ, because he is almighty, and has promised to do.” Mr. James Melvil’s catechism, in his propine of a pastor to his people p. 44 published in the year 1598.

“Teacher. What is this faith, that is the only instrument of this strait conjunction between Christ crucified and us? Disciple. It is the sure persuasion of the heart,

that Christ by his death and resurrection hath taken away O U R sins, and clothing us with his awin righteousness, has thro’ y restored us to the favour of God.” Mr John Davidson’s catech. page 46. printed anno 1602, reprinted 1708.

In the same national covenant as it was renewed 1638 and 1739, is expressed an agreement and resolution to labour to recover the PURITY of the Gospel, as it was established and professed before the [there] foresaid novations: the which, in the time of Prelacy, then cast out, had been corrupted by a set of men in Scotland addicted to the faction of Laud archbishop of Canterbury. In the year 1640 Mr. Robert Bailly, then minister of Kilwinning, afterwards one of the commissioners from Scotland to the Westminster assembly, wrote against that faction, proving them guilty of Popery, Arminianism, &c. and on the head of Popery thus represents their doctrine concerning the nature of faith, viz. “That faith is only a bare assent, and requires no application, no personal confidence; and that personal application is mere presumption, and the fiction of a crazy brain.” Hist. mortuum in regno Scotia, p. 517.

Thus, as above declared, stood the doctrine of the church of Scotland, in this point, in her confessions, and in public catechisms, con-

firmed by the renewing of the national covenant, when in the year 1643 it was anew confirmed by the first article of the solemn league and covenant, binding to [not the reformation, but] the preservation of the reformed religion in the church of Scotland, in doctrine, &c. and that before the Westminster confession, Larger and Shorter catechisms were in being.

When the Westminster confession was received, anno 1647, and the Larger and Shorter catechisms, anno 1648, the general assembly did, in their three acts respectively approving them, expressly declare them to be in **NOTHING** contrary to the received doctrine of this kirk. And put the case they were contrary to in any point, they could not, in that point, be reckoned the judgement of the church of Scotland; since they were received by her, as in nothing contrary to previous standards of doctrine, to which she stands bound by the covenant aforesaid. But the truth is, the doctrine is the same in them all.

* This faith is different in degrees, weak or strong: -----growing in many to the attainment of a full assurance.* Westminster confess. chap. 14. art. 3. Now, how faith can grow in any to a full assurance, if there be no assurance in the nature

of it, I cannot comprehend.

"Faith justifies a sinner --only as it is an instrument, by which he receiveth and applieth Christ and his righteousness." Larg. catech. q. 73.

"By faith they receive and apply unto themselves Christ crucified, and all the benefits of his death." Ibid. q. 170.

Q. When do we by faith receive and apply to ourselves the body of Christ crucified?

While we are persuaded, that the death and crucifixion of Christ do no less belong to us, than if we ourselves had been crucified for our own sins; now this persuasion is that of true faith."

Sum. catech. "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel." Shorter catech.

Now to perceive the entire harmony betwixt this and the old definitions of faith, compare with it, as to the receiving therein-mentioned, the definition above cited from the Old confession, art. 3. viz. 'An assured faith in the promise---by which---they apprehend Christ, &c. Mr John Davidson joins them thus, Q. What is faith? A. It is an hearty assurance, that our sins are freely forgiven us in Christ. Or after this manner: it is the hearty receiving of Christ offered in the preach-

§ 3. Neo: But Sir, hath such a one as I any warrant to believe in Christ?

Evan I beseech you consider *, that God the Father, as he is in his Son Jesus Christ, moved with his free love to mankind lost, hath made a deed of gift and grant unto them all, that whosoever of them all shall believe in this his Son, shall not perish but have eternal life (e). And hence it was, that Je-

* Culverwell on faith, page 13.

ing of the word and sacraments, by the working of the holy Spirit, for the remission of sins, whereby he becomes one with us, and we are with him, he our head, and we his members.' Mr John Davidfon's catechism, p. 24. As to the resting mentioned in the Westminster definition, compare the definition above cited from the Palatine catechism, viz. "A sure confidence whereby I REST in God, assuredly concluding, that--to me--is given forgiveness, &c." quest. 21. See also Larg. catech. quest. last. "We by faith are emboldened to plead with him that he would, and quietly rely upon him that he will fulfill our request; and to testify this our desire and assurance, we say Amen." In which words 'tis manifest, that quietly to rely upon that he will &c. (the same with resting on him for, &c.) is assurance, in

the sense of the Westminster divines.

[e] Mr Culverwell's words here cited, at large, stand thus: "The matter to be believed unto salvation is this; that God the Father, moved by nothing but his free love to mankind lost, hath made a deed of gift and grant of his Son Christ Jesus unto mankind, that whosoever of all mankind shall receive this gift, by a true and lively faith, he shall not perish, but have everlasting life." Doctor Gouge in his preface to this treatise of that author's, hath these remarkable words concerning him: "Never any took such pains to so good purpose, in and about the Foundation of FAITH, as he hath done."

This deed of gift and grant, or authentic gospel offer [of which see the preceding note [d],] is expressed in so many words, John iii. 16. 'For God so

Jesus Christ himself said unto his disciples, Mark xvi. 15. 'Go and preach the gospel to every creature

loved the world, that he gave his only begotten Son, that WHOSOEVER believeth in him shall not perish but have everlasting life.' Where the gospel comes, this grant is published, and the ministerial offer made: and there is no exception of any of all mankind in the grant. If there was, no ministerial offer of Christ could be warrantably made to the party excepted, more than to the fallen angels; and without question, the publishing and proclaiming of heaven's grant to any, by way of ministerial offer, presupposeth the grant, in the first place, to be made to them; otherwise it would be of no more value, than a cryer's offering of the king's pardon to one who is not comprehended in it. This is the good old way of discovering to sinners their warrant to believe in Christ: and it doth indeed bear the sufficiency of the sacrifice of Christ for all: and that Christ crucified is the ordinance of God for salvation, unto all mankind, in the use making of which only, they can be saved; but not an universal atonement or redemption. 'What is thy faith? My sure belief that God

hath may and will save me, &c. Tell me the promise whereon thou leans, assuredly? Whosoever [says God] will believe in the death of my Sonne Jesus, shall not perish, but get eternal life.' Mr James Melvil's catech. ubi supr. 'He freely OFFERETH unto SINNERS, life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, Mark xvi. 15, 16. John iii. 16.' Westminster Confession, chap. 7. art. 3. 'The visible church hath the privilege-----of enjoying -----OFFERS of grace by Christ to all the members of it in the ministry of the gospel, testifying that WHOSOEVER believes in him, shall be saved.' Larger catechism, quest. 63. "This general offer, in substance, is equivalent to a special offer made to every one in particular as appeareth by the apostle's making use of it, Acts xvi. 31. The reason of which offeris given, John iii. 16." Pract. use of saving knowledge, Conf. p. 386. The synod of Dort may be heard without prejudice on this head. "It is the promise of the gospel, say they, that whosoever believeth in Christ

under heaven (f) : i. e. Go and tell every man, without exception *, that here is good news, Christ is dead for him and if he will take him, and accept of his righteousness, he shall have him (g). Therefore saith a

* Dr Preston of faith, page 2.

crucified, should not perish, but have life everlasting; which promise together with the injunction of repentance and faith, ought promiscuously, and without distinction to be declared and published to all men and people, to whom God in his good pleasure sends the gospel. chap. 2 art. 5. "But forasmuch as many being called by the gospel do not repent nor believe in Christ, but perish in their infidelity, this comes not to pass for want of, or by insufficiency of the sacrifice of Christ offered upon the cross, but by their own default, art. 6.

[f] i. e. From this deed of gift and grant it was that the ministerial offer was appointed to be made in the most extensive terms.

[g] That the reader may have a more clear view of this passage, which is taken from Dr Preston's treatise of faith. I shall transcribe the whole paragraph in which it is found. That eminent divine speaking of that 'righteousness by which alone we can be saved,' and having

shown that it is communicated by gift, faith, 'But when you hear this righteousness is given, the next question will be, To whom it is given? If it be only given to some, what comfort is this to me? But (which is the ground of all comfort) it is given to every man, there is not a man excepted; for which we have the sure word of God, which will not fail. When you have the character of a king well confirmed, you reckon it a matter of great moment; what is it then when you have the character of God himself? which you shall evidently see in those two places, Mark, ult. 15. Go and preach the gospel unto every creature under heaven: What is that? Go and tell every man without exception, that here is good news for him, Christ is dead for him; and if he will take him, and accept of his righteousness, he shall have it: restraint is not, but go and tell every man under heaven. The other text is, Rev. ult. Whosoever will, let him come and take of the water of life

freely. There is a quicunque vult, whosoever will come (none excepted) may have life, and it shall cost him nothing. Many other places of scripture there be to prove the generality of the offer; and having a sure word for it, consider it.' P. 7† 8. The words 'under heaven,' are taken from Col. i. 23. The scope here, is the same with that of our author; not to determine concerning the extent of Christ's death; but to discover the warrant sinners have to believe in Christ; namely that the offer of Christ is general, the deed of gift or grant is to every man. This necessarily supposeth Christ crucified to be the ordinance of God for salvation, to which lost mankind is allowed access, and not fallen angels, for whom there is none provided: even as the city of refuge was the ordinance of God for the safety of the manslayer, who had killed any person unawares, Numb. xxxv. 16. and the brazen serpent for the cure of these bitten by a serpent, chap. xxi. 2. Therefore he saith not, "Tell every man, Christ died for him:" but Tell every man Christ is dead for him, that is, for him to come to, and believe on: a saviour is provided for him; there is a crucified Christ for him, the ordinance of heaven for salvation for lost mankind, in the use making of which,

he may be saved; even as if one had said of old, Tell every man that hath slain any person unawares, that the city of refuge is prepared for him, namely to see to, that he may be safe; and every one bitten with a serpent, that the brazen serpent is set up on a pole for him, namely to look to, that he may be healed. Both these were eminent types of Christ; and upon the latter the scripture is full and clear in this very point. 'Numb. xxi. 2. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that EVERY ONE that is bitten, when he looketh upon it, shall live.' John iii. 14. 15. 16. 'And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that WHOSOEVER believeth on him, should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that WHOSOEVER &c.

Thus, what according to Dr Preston and our author, is to be told every man, is no more than what ministers of the gospel have in commission from their great Master, Mat. xxii. 4. 'Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage.'

There is a crucified Saviour, with all saving-benefits, for them to come to feed upon, and partake of freely. See also, Luke ii. 30, 31. Prov. ix. 1, 3, 4. Isa. xxv. 6.

To confirm this to be the true and designed sense of the phrase in question, compare the following three passages of the same treatise, giving the import of the same text, Mark xvi. "Christ hath provided a righteousness and salvation, that is his work that he hath done already. Now if ye will believe, and take him upon these terms that he is offered, you shall be saved. This, I say, belongs to all men. This you have thus expressed in the gospel, in many places: If you believe, you shall be saved; as it is Mark xvi. Go and preach the gospel to every creature under heaven: he that will believe shall be saved; that is, he that will believe, that Jesus Christ is come in the flesh, and that he is offered to mankind for a Saviour, and will be baptized; that will give up himself to him, that will take his mark upon him -- shall be saved." Ibid. p. 26. "Go and preach the gospel to every creature: go and tell every man under heaven, that Christ is offered to him, he is freely given to him by God the Father; and there is nothing required of you, but

that you marry him, nothing but to accept of him." Ibid. p. 25.

Thus it appears that universal atonement or redemption is not taught here, neither by our author. But that the candid reader may be satisfied as to his sentiments touching the question, for whom Christ died? let him weigh these two things.

1. Our author puts a man's being persuaded that Christ died for him in particular in the definition of saving faith, and that as the last and highest step of it. But Arminians, and other Universalists might as good put there a man's being persuaded that he was created, or is preserved by Jesus Christ; since, in being persuaded that Christ died for him, he applies no more to himself than what, according to their principles, is common to all mankind, as in the case of creation and preservation. Hear Grotius upon this head: 'Some, saith he, have here interpreted faith to be a persuasion, whereby a man believes that Jesus died for him in particular, and to purchase salvation all manner of ways for him, or (what with them is the same thing) that he is elected; when on the contrary, Paul in many places, teacheth, that Christ died for all men: and such a faith as they talk of has not in it any thing

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true or profitable.' Grotius apud Pol. synop. crit. proleg. in epist. ad Rom. These, whom this learned adversary here taxeth, are Protestant Anti-Arminian divines. These were they who defined faith by such a persuasion, and not the Universalists. On the contrary, he argues against that definition of faith from the doctrine of universal atonement or redemption. He rejects that definition of it, as, in his opinion, having nothing in it true, namely, according to the principles of those who gave it, to wit, that Christ died, not for all and every man in particular, but for the elect only: and as having nothing in it profitable; that being, according to his principles, the common privilege of all mankind.

2. He teacheth plainly throughout the book, that they were the elect, the chosen, or believers whom Christ represented, and obeyed and suffered for. See among others, pages 34, 37, 85, 136, 137, 215. I shall repeat only two passages: the one, page 128. 'According to that eternal and mutual agreement that was betwixt God the Father and him, he put himself in the room and place of all the faithful.' The other in the first sentence of his own preface, viz. 'Jesus Christ, the second Adam, did, as a common person, enter into covenant with God

his Father for all the elect, (that is to say, all those that have or shall believe on his name) and for them kept it.' What can be more plain than that in the judgement of our author, they were the elect whom Jesus Christ the second Adam entered into covenant with God for; that it was in the elect's room he put himself when he came actually to obey and suffer; and that it was for the elect he kept that covenant, by doing and suffering what was required of him as our redeemer? As for the description, or character he gives of the elect, viz. that by the elect he understands all that have believed, or shall believe so, he follows our Lord himself, John xvii. 20. 'Neither pray I for these alone, but for them also which shall believe on me: and so doing he is accompanied with orthodox divines. 'Thus did the sin of all God's elect, or all true believers, (for of such, and only such, he there [viz. Matt. liii. 6.] speaks) ----- meet together upon the head of of there common surety, the Lord Christ.' Brinsley's Meditations, p. 64. 'The Father is well satisfied with the undertakings of the son, entered redeemer and surety to pay the ransom of believers.' Pract. use of saving knowledge iii. Warrant to believe. 'The invisible church is the whole number of the elect that have been, are, or shall be gather-

godly writer †. Forasmuch as the holy scripture speaketh to all in general, none of us ought to distrust himself, but believe that it doth belong particularly to himself b). And to the end, that this point † In a little book called, The benefit of Christ's death.

ed into one, under Christ the head.' *Larg. cat. quest. 64.* Christ's church wherein standeth only remission of sins, purchased by Christ's blood to all them that believe." The conf. of faith used in Geneva, approved by the church of Scotland sect. 4. § ult. But Arminians neither will nor can, in consistency with their principles touching election and the falling away of believers, admit that description or character of the elect else they are widely mistaken by one of their own, who tells us, that, "Upon the consideration of his [viz. Christ's] blood, as shed, he [to wit, God] decreed that all these who should believe in that redeemer, and persevere in that faith, should through mercy and grace by him be made partakers of salvation." *Exam. of Tilen. p. 131.* "Brought unto faith, and persevere therein; this being the condition required in every one that is to be elected unto eternal life." *Ibid. n. 139.* Behold the Arminian's election; "They do utterly deny, that God did destine, by an absolute decree, to give Christ a me-

diator only to the elect, and to give faith to them ALONE." *Ibid. p. 149.* As for Universalists, not Arminians, "they contented, that the decree of the death of Christ did go before the decree of election: and that God in sending of Christ, had no respect unto some more then to others, but destined Christ for a saviour to all men alike." This account of their principles is given us by Turretine. loc. 14, q. 14. th. 6. I leave it to the impartial reader to judge of the evident contrariety betwixt this and our author's words above-repeated.

[h] Namely, that deed of gift and grant, or the offer of Christ in the word, of which our author is all long speaking. And if there be any man to whom it doth not belong particularly, that man hath no warrant to believe on Jesus Christ: and whosoever pretends to believe on him, without believing that the grant or offer belongs to himself particularly, does but act presumptuously, as seeing no warrant he has to believe on Christ, whatever others may have.

wherein lyeth and consisteth the whole mystery of our holy faith, may be understood the better; let us put the case, that some good and holy king should cause a proclamation to be made through his whole kingdom, by the sound of a trumpet, that all rebels and banished men shall safely return home to their houses; because that, at the suit and desert of some dear friend of theirs, it hath pleased the king to pardon them: certainly, none of these rebels ought to doubt, but that he shall obtain true pardon for his rebellion; and so return home, and live under the shadow of that gracious king. Even so our good King, and Lord of heaven and earth, hath for the obedience and desert of our good brother Jesus Christ pardoned all our sins (i); and made a proclamation

[i] So far as he hath made the deed of gift and grant, or authentic gospel-offer of the pardon of all our sins, as of all other saving benefits in Christ. Such a thing among men, is called the king's pardon; though, in the mean time, none have the benefit of it, but such as come in upon its being proclaimed, and accept of it: and why may not it be called the king of heaven's pardon; The holy scripture warrants this manner of expression; 'And this is the record, that God hath given to us eternal life.' [1 John v. 11.] in which life without question, the pardon of all our sins is included: 'Through this man is preached unto you forgiveness of sins,' Acts xiii. 38. The preaching of the gospel is the proclaiming of pardon to condemned sinners.

But pardon of sin cannot be preached or proclaimed, unless, in the first place, it be granted: even as the king's pardon must be, before one can proclaim it to the rebels.

That this is all that is meant by pardon here, and not a formal personal pardon, is evident from the whole strain of the author's discourse upon it. In the proposal of the simile, whereof this passage is the application, he tells us, that after it hath pleased the king [thus] to pardon the rebels, they ought not to doubt but they shall obtain pardon: and in the following paragraph he brings in Neophytus objecting, that in such a case an earthly king doth indeed intend to pardon all, but the king of heaven doth not so; the which Evangelista in his answer grants.

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throughout the whole world (k), that every one of us may safely return to God, in Jesus Christ: wherefore, I beseech you, make no doubt of it, but 'draw near with a true heart, in full assurance of faith,' Heb. x. 22. [1].

Neo. Ol. But Sir, in this similitude the case is not alike. For when the earthly king sendeth forth such a proclamation, it may be thought, that he doth indeed intend to pardon all; but it cannot be

So that, for all this general pardon, the formal personal pardon remains to be obtained by the sinner, namely, by his accepting of the pardon offered. And in the foresaid answer he expounds the pardon in question, of the Lord's offering pardon generally to all. This, one would think may well be admitted as a fruit of Christ's obedience and desert, without supposing an universal atonement or redemption. And to restrain it to any set of men whatsoever, under heaven, is to restrain the authentic gospel-offer; of which before.

(k) Col. i. 23. 'The gospel which ye have heard, and which was preached to every creature which is under heaven.'

[1] Make no doubt of the pardon offered, or of the proclamation, bearing, that every one of us may safely return to God in Christ; but thereupon draw near to him in full assurance of faith. That there can be no saving faith, no acceptance with God, where there is any doubting, is what can hardly

enter into the head of any sober Christian, if he is not under a grievous temptation in his own soul's case; nor is it in the least insinuated here. Nevertheless, doubting mixt with faith is, sin, and dishonoureth God: and believers have ground to be humbled for it, and ashamed of it, before the Lord: and therefore the full assurance of faith is duty. The Papists indeed contend earnestly for doubting, and they know very well wherefore they so do: for, doubting being removed, and the assurance of faith in the promise of the gospel brought into its room, their market is marred, their gain by indulgences, masses, pilgrimages, &c. is gone, and the fire of purgatory extinguished. But, as Protestant divines prove against them, the holy scripture condemns it, Mat. xiv. 31. 'O thou of little faith, wherefore didst thou doubt?' Luke xii. 29. 'Neither be ye of doubtful mind.' 1 Tim. ii. 8. 'Lifting up holy hands, without wrath and doubting.'

thought that the king of heaven doth so : for doth not the scriptures say, that ' some men are ordained before to condemnation ;' Jude 4. and doth not Christ himself say, that ' many are called but few are chosen ?' Matth. xxii. 14. And therefore it may be, I am one of them, that are ordained to condemnation ; and therefore though I may be called, I shall never be chosen, and so shall not be saved.

Evan. I beseech you to consider, that although some men be ordained to condemnation, yet so long as the Lord hath concealed their names, and not set a mark of reprobation upon any man in particular, but offers the pardon generally to all, without having any respect either to election or reprobation, surely it is great folly in any man to say, It may be I am not elected, and therefore shall not have benefit by it, and therefore I will not accept of it, nor come in [m] : for it should rather move every man to give diligence to make his calling and election sure (2 Peter i. 10.) by believing it ; for fear we come short of it (n), according to that of the apostle, ' let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it,' Heb. iv. 1. Wherefore I beseech you, do not you say, It may be I am not elected, and therefore I will not believe in Christ ; but rather say (o), I do believe in Christ, and therefore I am sure I am elected. And check your own heart * for meddling with God's secrets, and prying into his hidden counsel, and go no more beyond your bounds.

* Poor doubting christian, page 69.

[m] Had the author once dreamed of an universal pardon, otherwise than that God offers the pardon generally to all, all this had been needless : it would have furnished him a short answer, viz. That ' God hath pardoned all already.'

[n] By believing the offered pardon, with particular application to himself ; without which one can never accept of it, but will undoubtedly come short of it.

[o] Like that man mentioned Mark ix. 24. who at once did and said.

as you have done in this point: for election and reprobation is a secret; and the scripture tells us, 'that secret things belong unto God, but these things that are revealed belong unto us, Deut. xxix. 29.' Now this is God's revealed will, for indeed it is his express command, 'That you should believe in the name of his Son,' 1 John iii. 23. and it is his promise, 'That if you believe, you shall not perish, but have everlasting life (p).' Wherefore you having so good a warrant as God's command, and so good an encouragement as his promise, do your duty (q); and by the doing thereof you may put it [r] out of question, and be sure that you are also one of God's elect. Stay then, I beseech you, with a firm faith. The righteousness of Jesus Christ belongs to all that believe; but I believe (s), and therefore it belongs to me. Yea, and say with Paul, 'I live by the faith of the Son of God, who loved me, and gave himself for me,' Gal. ii. 20. 'He saw in me [faith Luther on the text] nothing but wickedness, going astray, and fleeing from him. Yet this good Lord had mercy on me, and of his mere mercy he loved me, yea so loved me, that he gave himself for me [t]. Who is this me? Even I, a wretched and damnable sinner, was so dearly beloved of the son of God, that he gave himself for me.'

"O! print this word [me] in your heart;
 Dr Sib's soul's conflict, p. 921.

[p] John iii. 16.

[q] Believe on the name of Christ.

[r] Viz. Your believing.

(s) This is what is commonly called the reflex act of faith, which presupposeth, and here includeth the direct act, namely, a man's going of his duty, in obedience to the command to believe in Christ; by reflect-

ing on which he may put it out of question, that he is a believer, one of God's elect, and one of those for whom Christ died; the which he insists upon in the following words. See the foregoing note (o). This passage is taken out of Dr Preston's treatise of faith, p. 8.

[t] Luther on Gal. Engl. fol. 36. lect. 4.

and apply it to your own self, not doubting but that you are one of those to whom this (me) belongeth (u)."

Neo. But may such a vile and sinful wretch as I am, be persuaded, that God commands me to believe, and that he hath made a promise to me (x).

Evan. Why do you make a question, where there is none to be made? Go, saith Christ, 'and preach the Gospel to every Creature under heaven,' that is, go tell every man without exception, whatsoever his sins be, whatsoever his rebellions be, go and tell him these glad tidings, that if he will come in, I will accept of him, his sins shall be forgiven him, and he shall be saved; if he will come in and take me, and receive me, I will be his loving husband, and he shall be mine own dear spouse*. Let me therefore say unto you in the words of the apostle, 'Now then, I, as an ambassador for Christ, as though God did beseech you by me, I pray you in Christ's stead, be ye reconciled unto God; for he hath made him to be sin for you who knew no sin, that you might be made the righteousness of God in him,' 2 Cor. v. 20-21.

Neo. But do you say, Sir, that if I believe I shall be espoused unto Christ?

Evan. Yea, indeed shall you †; for faith completh the soul with Christ, even as the spouse with her husband; by which means Christ and the soul are made one: for as in corporal marriage man and wife are made one flesh, even so in this spiritual and

* Dr Preston of love, p. 146. † Rouse mystical marriage, p. 10.

[u] Ibid fol. 88. sect. 3.

This manner of applying, saith the same Luther, is the very true force and power of faith. Ibid. fol. 88. line 1.

[x] He had told him, that for his warrant, to believe on Christ, he had God's command, 1 John iii. 23. And

for his encouragement, God's promise, John iii. 16.

Thereupon this question is moved; the particular application to one's self being a matter of no small difficulty, in the experience of many who have salvation at heart.

mystical marriage Christ and his spouse are made one spirit †. And this marriage of all others is most perfect, and absolutely accomplished between them: for the marriage between man and wife is but a slender figure of this union: wherefore I beseech you to believe it, and then you shall be sure to enjoy it. (y)

Neo. But, Sir, if David said, 'Seemeth it to you a light thing to be an earthly king's son-in-law, seeing that I am a poor man, and lightly esteemed?' 1 Sam. xviii. 23. then surely I have much more cause to say, Seemeth it a light thing to be a heavenly king's daughter in-law, seeing that I am such a poor sinful wretch? Surely, Sir, I cannot be persuaded to believe it.

Evan. Alas! man, how much are you mistaken for you look upon God, and upon yourself, with the eye of reason; and so, as standing in relation to each other, according to the tenor of the covenant of works: whereas, you being now in the case of justification and reconciliation, you are to look both upon God and upon yourself with the eye of faith; and so standing in relation to each other according to the tenor of the covenant of grace. For, saith the apostle, 'God was in Christ, reconciling the world unto himself, not imputing their sins unto them,' 2 Cor. v. 19. as if he had said, Because, as God stands in relation to man according to the tenor of

† Luther on Christ. Liberty, p. 21.

(y) Believe the word of promise, the offer of the spiritual marriage, which is Christ's declared consent to be yours. Believe that it is made to you in particular, and that it shall be made out to you; the which is, to embrace the offer to receive Christ, as the evangelist teacheth, John i. 12. of which before: so shall you be indeed married or espoused to Christ. Thus

the holy scripture proposeth this matter, Isaiah lv. 3. 'Hear, and your soul shall live, and I will make an everlasting covenant with you' To persuade us of the reality of the covenant betwixt God and the believer of this word, the Father hath made a fourfold gift, &c. Pract. Use of saving knowl. iii. Warrant to believe. fig. 7. Compare Isa. lii. 1. Heb. iv. 7, 2.

the covenant of works, and so out of Christ, he could not, without prejudice to his justice, be reconciled unto them, nor have any thing to do with them, otherwise than in wrath and indignation; therefore to the intent that justice and mercy might meet together, and righteousness and peace might embrace each other, and so God stand in relation to man, according to the tenor of the covenant of grace; he put himself into his son Jesus Christ, and shrouded himself there, that so he might speak peace to his people (2). Sweetly saith Luther *, Because the nature of God was otherwise higher than that we are able to attain unto it, therefore hath he humbled himself to us, and taken our nature upon him, and so put himself into Christ. Here he looketh for us, here he will receive us; and he that seeketh him here shall find him (a). ' This saith God the Father, is my well-beloved Son, in whom I am well pleased,' Matth. iii. 17. Whereupon the same Luther says in another place. We must not think and persuade ourselves that this voice may come from heaven for Christ's own sake †, but for our sakes; even as Christ himself saith, John xii. 30. ' This voice came not because of me, but for your sakes. The truth is, Christ had no need that it should be said unto him, This is my well beloved Son: ' he knew that from all eternity, and that he should still so remain though these words had not been.

* Choice sermons, p. 299.

† Ibid. p. 31, 32, 33.

[2] Psal. lxxxv. 8. 10.

[a] An eminent type of this glorious mystery was that tabernacle so often mentioned in the Old Testament under the name of the tabernacle of the congregation, or rather the tabernacle of meeting, as the original word bears; and the Lord himself seems to give the reason of the name,

Exod. xxx. 36. ' In the tabernacle of the congregation, where I will meet with thee.' Or, ' in the tabernacle of meeting, where I will be met with by thee.' chap. xxxiii. 7. And it came to pass, that every one which sought the Lord, went out unto the tabernacle of the congregation or meeting.

spoken from heaven; therefore, by these words God the Father in Christ his Son cheareth the hearts of poor sinners, and greatly delighteth them with singular comfort and heavenly sweetness, assuring them, that whosoever is married unto Christ, and so in him by faith, is acceptable to God the Father as Christ himself [b]; according to that of the apostle, 'he hath made us acceptable in his beloved,' Eph. i. 6. Wherefore, if you would be acceptable to God, and be made his dear child, then by faith cleave unto his beloved Son Christ, and hang about his neck yea, and creep into his bosom; and so shall the love and favour of God be as deeply insinuated into you, as it is into Christ himself (c); and so shall God the Father, together with his beloved Son, wholly possess you, and be possessed of you; and so God, and Christ, and you, shall become one entire thing, according to Christ's prayer, 'that they may be one in us, as thou and I are one,' John xvii. 21. 22. (d).

- [b] See the following note. And therefore, saith one, [c] The acceptation, love, whom nobody suspects of, and favour of God, here Antinomianism. We are treated of, do not refer to as perfectly righteous as the real state of believers, Christ the Righteous, citing 1 John iii. 7. But to their relative state, to their justification, reconciliation and adoption: and that doth righteousness is so they have no respect to righteous, even as he is righteous. Isaac Ambrose Media. chap. 1. sect. 2. p. [mibi] 4. This I take to be the true meaning of these passages of our author, and Isaac Ambrose, expressed in terms stronger than I would desire to use, 'There is a danger in expressing concerning GOD even what is true.' [d] The original word, here rendered one, both indeed signify one thing. And it is evident from the text,

And by this means you may have sufficient ground and warrant to say, [in the matter of reconciliation with God at any time; whensoever you are disputing with yourself; †, how God is to be found, that justifieth and saveth sinners] I know no other God, neither will I know any other God, besides this God that came down from heaven, and clothed himself
† Luther on Gal. p. 17.

that believers are united to God, as well as to Christ; Faith is that grace, by which we are united to, and made one with God and Christ; says the author of the Supplement to Pools Annot. on the place.

See 1 John iv. 16. 2 Cor. iv. 16. compared with Eph. iii. 17. And whosoever does own Jesus Christ to be one with the Father, must needs grant this, or else deny believers to be united to Christ.

This derogates nothing from the prerogative of our Lord Jesus, who is one with the Father; for he is one with him, as the Holy Ghost also is by the adorable substantial union; but believers are so only by mystical union. Neither doth it in- trench upon God's supremacy, more than their confes'd union with Christ doth; who, notwithstanding of believers union with him, remains to be with the Father and holy Spirit, the only Supreme, most high God. See p. 257.

Whosoever therefore cleaveth to Christ through faith, he abideth to the favour of God, he also shall be made beloved and

acceptable as Christ is and shall have fellowship with the Father and the Son. Luther's chosen sermons, sermon of the appearing of Christ, p. [man] 23. "Here I will abide in the arms of Christ, cleaving inseparably about his neck, and creeping into his bosom, whosoever the law shall say, and my heart shall feel." Ibid. sermon of the lost sheep, p. (mibi) 31. "Seeing therefore that Christ the beloved Son, being in so great favour with God in all things that he doth, P. Mine, --- without doubt, thou art in the same favour and love of God that Christ himself is in. And again, the favour and love of God are communicated to thee as deeply as to Christ, that now God together with his beloved Son, doth wholly possess thee, and thou hast him again wholly; that so God, Christ, and thou, do become as one certain thing --- that they may be one in us, thou and I are one." John xvii. Ibid. sermon of the appearing of Christ, p. (mibi)

with my flesh (e) unto 'whom all power is given, both in heaven and on earth, who is my judge: for the Father judgeth no man, but hath committed all judgment to the Son,' John v. 22. so that Christ may do with me whatsoever he liketh, and determine of me according to his own mind; and I am sure he hath said, 'he came not to judge the world, but to save the world,' John xii. 47. And therefore I do believe that he will save me (f).

Neo. Indeed, Sir, if I were so holy and so righteous as some men are, and had such power over my sins and corruptions as some men have, then I could easily believe it: but (alas I am so sinful and so unworthy a wretch, that I dare not presume to believe that Christ will accept of me, so as to justify and save me.

Evan. Alas! man in thus saying, do you seem to contradict and gainsay both the apostle Paul, and our Lord Jesus Christ himself; and that against your own soul: for 'whereas the apostle Paul, saith 'that Christ Jesus came unto the world to save sinners,'

[e] Luther, from whom this is taken, in the place quoted by our author, confirms it thus: 'For he that is a searcher of God's majesty, shall be overwhelmed of his glory. I know (adds he) by experience, what I say. But these vain spirits, which so deal with God, that they exclude the mediator, do not believe me.' And on Psal. cxxx. he hath these remarkable words, *Ego saepe & libenter hoc inculco, ut extra Christum, oculos & aures claudatis, & dicatis, nullum vos scire Deum nisi qui fuit in gremio Mariae, & suxit ubera ejus.* That is. "Often and willingly do I inculcate this, That

you should shut your eyes and your ears, and say You know no God out of Christ, none but he that was in the lap of Mary, and sucked her breasts." He mean none out of him. Burroughs on Hof. iii. 5. p. 729.

[f] This is the conclusion of that, which one, by faith cleaving unto Christ, and hanging about his neck; hath by that means warrant to say, according to our author. Whether or not there is sufficient warrant for it, according to the scripture, let the reader judge: what shadow of the doctrine of universal atonement, or universal pardon, is in it, I see not.

1 Tim. i. 13. and doth justify the ungodly. Rom. iv. 5. why, you seem to hold, and do in effect say, that Christ Jesus came into the world to save the righteous, and to justify the Godly. And whereas our Saviour saith, 'the whole need not the physician, but the sick; and that he came not to call the righteous, but sinners to repentance,' Matth. ix. 12. why, you seem to hold, and in effect say, that the sick need not the physician, but the whole; and that he came not to call sinners, but the righteous to repentance. and indeed, in so saying, you seem to conceive that Christ's spouse must be purified, washed, and cleansed from all her filthiness, and adorned with a rich robe of righteousness, before he will accept of her: whereas he himself said unto her, Ezk. xvi. 4. 'As for thy nativity, in the day that thou wast born, thy navel was not cut, neither wast thou washed with water to supple thee; thou wast not swaddled at all, nor salted at all. Verse 5. No eye pitied thee to do any of these things unto thee; but when I passed by thee, and looked upon thee, behold thy time was a time of love. Verse 8. And I spread my skirt over thee, and covered thy nakedness: yea, and I sware unto thee and entered into covenant with thee, and thou becamest mine.' Hos. ii. 19. 'And I will marry thee unto me for ever, yea, I will marry thee unto me in righteousness, and in judgement, and in mercy, and compassion.'

Wherefore, I beseech you revoke this your erroneous opinion, and contradict the word of truth no longer; but conclude for a certainty, that it is not the righteous and godly man, but the sinful and ungodly man (g.) that Christ came to call, justify and save: so that if you were a righteous and godly man, you were neither capable of calling justifying or saving by Christ; but being a sinful and ungodly

[g] i. e. such as are real- opinion only respectively. ly so, and not in their own

man. I will be bold to say unto you, as the people said to blind Bartimeus, Mark x. 49. 'Be of good comfort, arise, he calleth thee,' and will justify and save thee (h). Go then unto him, I beseech you; and if he come and meet you, (as his manner is) then do not you unadvisedly say with Peter, 'depart from me, for I am a sinful man, O Lord,' Luke v. 8, but say in plain terms, O come unto me, for I am a sinful man, O Lord! yea go on farther, and say, as Luther * bids you, Most gracious Jesus and sweet Christ, I am a miserable poor sinner, and therefore do judge myself unworthy of thy grace; but yet I having learned from thy word that thy salvation belongeth to such a one, therefore do I come unto thee, to claim that right which through thy gracious promise becometh unto me (i). Assure yourself man, that Jesus Christ requires no portion with his spouse; no, verily he requires nothing with her but mere poverty; the rich he sends empty away, Luke i. 53. but the poor are to be enriched. And indeed saith Luther †, the more miserable, sinful and distressed a man doth feel himself, and judge himself to be, the more willing is Christ to receive him and relieve him. So that, saith he, in judging thyself unworthy, thou dost thereby become truly worthy; and so indeed hast gotten a greater occasion of coming to him. Wherefore then, in the words of the apostle I do exhort and beseech you, to 'come boldly unto the throne of grace that you may obtain mercy, and find grace to help in time of need,' Heb iv. 16.

Neo. But truly, Sir, my heart doth, as it were, tremble within me, to think of coming to Christ after

* Choice serm. p. 87. † Ibid. p. 85.

[h] As the people, observing Christ's call to Bartimeus, bid him be of good comfort, (or be confident) and arise; intimating, that upon his going so unto Christ, he would cure him: so one observing the gospel-

call, may, with all boldness, bid a sinner comply with it confidently: assuring him, that thereupon Christ will justify and save him.

[i] See the note on the definition of faith. §g. 1.

such a bold manner ; and surely, Sir, if I should so come unto him it would argue much pride and presumption in me.

Evan. Indeed, if you should be encouraged to come unto Christ, and to speak thus unto him, because of any godliness, righteousness, or worthiness, that you do conceive to be in you, that, I confess, were proud presumption in you. But to come to Christ by believing that he will accept of you, justify and save you freely by his grace according to his gracious promise this is neither pride nor presumption [k] : for Christ having rendered and offered it to you freely, believe it man, it is true humility of heart, to take what Christ offereth you §

Nom. But by your favour, Sir, I pray you give me leave to speak a word by the way. I know my neighbour Neophytus, it may be, better than you do ; yet I do not intend to charge him with any sin, otherwise than by way of supposition as thus : suppose he hath been guilty of the committing of gross and grievous sins, will Christ accept of him, and justify and save him, for all that ?

Evan. yea indeed for there is no limitation of God's grace in Jesus Christ, except the sin against the Holy Ghost [l]. Christ stands at the door, and § Poor doubting Christian, p. 81.

[k] It is to believe the offer of the gospel, with particular application ; to embrace it, and therein to receive Christ. And no man can ever receive and rest on Christ for salvation, without believing, in greater or lesser measure, that Christ will accept of him to justification and salvation. Remove that gospel-truth, that Christ will accept of him, and his faith has no ground left to stand upon. See the note

on the definition of faith, fig. 1, 2. and p. 180. note [r] p. 181. note [x].

[l] I doubt if the sin against the holy Ghost can justly be said to be a limitation of God's grace in Jesus Christ. For in the original, authentic gospel-offer, in which is the proper place for such a limitation (if there was any) that grace is so laid open to all men without exception, that no man is excluded ; but there

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knocks, Rev. iii. 26. And if any murdering Manasse, or any persecuting and blaspheming Saul, 1 Tim. i. 13. or any adulterous Mary Magdalene, 'will open unto him, he will come in,' and bring comfort with him, 'and will sup with him.' Seek from the one end of the heavens to the other, saith evangelical Hooker †, turn all the bible over, and see if the words of Christ be not true, 'Him that cometh unto me I will in no ways cast out,' John vi. 37.

Nom. Why then, Sir, it seems you hold, that the vilest sinner in the world ought not to be discouraged from coming unto Christ, and believing in him, by reason of his sins.

Evan. Surely, if Christ came into the world to seek, and call, and save sinners, and to justify the ungodly, as you have heard: and if the more miserable and distressed a man doth judge himself to be, the more willing Christ is to receive him and relieve him: then I see no reason why the vilest sinner should be discouraged from believing on the name of Jesus Christ by reason of his sins. Nay let me say more; the greater any man's sins are, either in number or nature, the more haste he should make to come unto Christ, and to say with David 'For thy name's sake, O Lord, pardon mine iniquity, for it is great,' Psal. xxv. 11.

† Poor doubting christian, p. 232.

is free access to it for every man in the way of believing, John iii. 15. 16. Rev. xxii. 17. and this offer is sometimes intimated to these reprobates who fall into that sin: else they should not be capable of it. It is true, that sin is a bar in the way of the guilty, so they can never partake of the grace of God in Christ: for it shall never be forgiven, Matth. xii. 31. Mark iii. 29. and any further ministerial ap-

plication of the offer to them seems to cease to be lawful or warranted, 1 John v. 16. But all this ariseth from their own wilful, obstinate, despiteful and malicious rejecting of the offer; and fighting against the Holy Ghost, whose office it is to apply the grace of Christ: and not from any limitation or exclusive clause in the offer; for still it remains true, 'Whosoever shall believe, shall not perish.'

Ant. Surely, Sir, if my friend Neophytus did rightly consider these things, and were assuredly persuaded of the truth of them, methinks he should not be so backward from coming to Christ, by believing on his name, as he is : for if the greatness of his sins should be so far from hindering his coming to Christ, that they should further his coming, then I know not what should hinder him.

Evan. You speak very truly indeed. And therefore I beseech you, neighbour Neophytus, consider seriously of it, and neither let your own accusing conscience nor Satan the accuser of the brethren hinder you any longer from Christ. For what tho' they should accuse you of pride, infidelity, covetousness, lust, anger, envy, and hypocrisy ? yea, what though they should accuse you of whoredom, theft, drunkenness, and many the like ? yet do what they can, they can make no worse a man of you than a sinner, or the chief of sinners, or an ungodly person : and so consequently such a one as Christ came to justify and save : so that in very deed, if you do rightly consider of it, they do you more good than hurt by their accusations (m). And therefore I beseech you, in all such cases or conflicts, take the counsel of Luther, who, on the Galatians p 20 saith, When thy conscience is thoroughly afraid with the remembrance of thy sins past, and the devil assaileth thee with great violence, going about to overwhelm thee with heaps, floods, and whole seas of sins to terrify thee, and to draw thee from Christ ; then arm thyself with such sentences as these ; Christ the son of God was given, not for the holy, righteous, worthy, and such as were his friends ; but for the wicked sinners, for the unworthy, and for his enemies. Wherefore if the devil

[m] Which may put you in mind, that you are one of that sort which 'Christ Jesus came into the world to save,' 1 Tim. i. 15. and in pleading for mercy, may

furnish you such an argument as David used Psal. xxv. 11. and the woman of Canaan, Mat. xv. 27. 'Yet the dogs eat of the crumbs, &c.

say, 'Thou art a sinner, and therefore must be damned; then answer thou and say, 'Because thou sayst I am a sinner, therefore will I be righteous and saved. And if he reply, 'Nay, sinners must be damned; then answer thou and say, 'No, for I flee to Christ, who hath given himself for my sins: and therefore, Satan, in that thou sayest I am a sinner, thou givest me armour and weapons against thyself: that with thine own sword I may cut thy throat, and tread thee under my feet (n). And thus you see it is the counsel of Luther, that your sins should rather drive you to Christ than keep you from him.

Nom. But Sir, suppose he hath not as yet truly repented for his many and great sins, hath he any warrant to come unto Christ by believing, till he hath done so?

Evan. I tell you truly, that whatsoever a man is, or whatsoever he hath done or not done, he hath warrant enough to come unto Christ by believing if he can (o): for Christ makes a general proclamation,

[n] He adds in the place quoted, these weighty words, 'I say not this for nought, for I have oftentimes proved by experience, and I daily find what an hard matter it is, to believe (especially in the conflict of conscience) that Christ was given, not for the holy, righteous, worthy, and such as were his friends; but for the wicked sinners, for the unworthy, and for his enemies.'

[o] It is not in vain added, if he can: for there is, in this matter, a great difference betwixt what a sinner may do, in point of warrant: and what he will or can do, in point of the e-
out. "If we say to a man,

the physician is ready to heal you; before you will be healed, you must have a sense of your sickness: this sense is not required by the physician, (for this physician is ready to heal him;) but if he be not sick, and have a sense of it, he will not come to the physician." Breston of faith, p. 12. I make no question, but, before a sinner will come to Christ by believing, he must be an awakened, convinced, sensible sinner; pricked in his heart with a sense of his sin and misery; made to groan under his burden, to despair of relief from the law, himself, or any other creature, and to desire and

saying, 'Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come buy

thirst after Christ and his righteousness: and this our author teacheth afterwards on this subject. (These things also are required of the sinner in point of duty:) and therefore the law must be preached by all, these who would preach Christ aright. But that these, or any other things in the sinner, are required to warrant him, that he may come to Christ by believing, is what I conceive, the scripture teacheth not: but the general offer of the gospel, of which before, warrants every man that he may come. And in practice, it will be found, that requiring of such and such qualifications in sinners, to warrant them to believe in Christ, is no great help to them in their way towards him: forasmuch as it engageth them in a doubtful disputation, as to the being, kind, measure and degree, of their qualifications for coming to Christ; the time spent in which might be better improved in their going forward to Christ, for all, by believing. And since no man can ever believe in Christ, without knowing that he has a warrant for believing in him otherwise he can but act presumptuously: to tell sinners, that none may come to Christ, or have warrant to believe, but such as have true repent-

ance, must needs, in a special manner, intangle distressed consciences, so as they dare not believe, untill they know their repentance to be true repentance: this must inevitably be the issue in that case, unless they do either reject that principle, or else venture to believe, without seeing their warrant. For, howbeit they hear of Christ and his salvation, offered in the gospel; these will be to them as forbidden fruit which they are not allowed to touch; till once they are persuaded, that they have true repentance. And before they can attain to this it must be made out to their consciences, that their repentance is not legal but evangelical, having such characters, as distinguish it from the repentance of the Ninevites, Judas, and many reprobates. So that, one would think, the suggesting of this principle is but a bad office done to a soul brought to the place of the breaking forth of children. Let no man say, that arguing at this rate, one must know also the truth of his faith, before he can come to Christ, for faith is not a qualification for coming to Christ, but the coming itself, which will have its saving effects on the sinner, whether he know the truth of it, or not.

and eat: yea come buy wine and milk without money, and without price. This, you see, is the condition buy wine and milk, (that is, grace and salvation) without money, and without any sufficiency of your own (p); only 'incline your ear and hear, and your soul shall live:' yea live by hearing that Christ will make an everlasting covenant with you even the sure mercies of David.

§ 4. *Nom.* But yet, Sir, you see that Christ requires a thirsting before a man come unto him; the which, I conceive, cannot be without true repentance.

Evam. In the last chapter of the Revelation, verse 17. Christ makes the same general proclamation, saying, Let him that is athirst come; and as if the Holy Ghost had so long since answered the same objection that yours is, it followeth in the next words.

* And whosoever will, let him take of the water of life freely; even without thirsting if he will; for him that cometh unto me, I will in no ways cast out. John vi. 37. (q)

But because it seems you
* Hooker's poor doubting Christian, p. 151. Cornwall on gospel repentance, page 21.

[p] Take them freely, and possess them; which every one sees to be no proper condition.

[q] That gospel offer, Isa. lv. 1. is the most solemn one to be found in all the Old Testament: and that recorded Rev. xxii. 17. is the parting offer made to sinners by Jesus Christ, at the closing of the canon of the scripture, and manifestly looks to the former: in the which I can see no ground to think, that the thirsting therein mentioned, doth any way restrict the offer; or

that the thirsty, there invited, are convinced sensible sinners, who are thirsting after Christ and his righteousness; the which would leave without the compass of this solemn invitation, not only the far greatest part of mankind, but even of the visible Church. The context seems decisive in this point; for the thirsting ones invited are such as are 'spending money for that which is not bread, and their labour for that which satisfieth not,' ver. 1. but convinced, sensible

conceive he ought to repeat before he believe, I pray tell me what you do conceive repentance to be, for wherein doth it consist?

Nom. Why I do conceive that repentance consists in a man's humbling of himself before God, and sorrowing and grieving for offending him by his sins, and turning from them all to the Lord.

Evam. And would you have a man to do all this truly (r) before he come to Christ by believing?

Nom. Yea indeed, I think it is very meet he should.

Evam. Why then, I tell you truly, you would

sinners, who are thirsting after Christ and his righteousness, are not spending their money and labour at this rate; but on the contrary, for that which is bread and satisfieth, namely, for Christ. Wherefore the thirsting there mentioned, must be more extensive, comprehending, yea, and principally aiming at, that thirst after happiness and satisfaction, which, being natural, is common to all mankind. Men pained with this thirst [or hunger] are naturally running, for quenching thereof, to the empty creation, and their folsome lusts; so spending money for that which is not bread, and their labour for that which satisfieth not; their hungry souls find no food, but what is meagre and lean, bad and unwholsome, and cannot satisfy that their appetite. Compare Luke xv. 16. In this wretched

case Adam left all mankind, and Christ finds them. Whereupon the gospel proclamation is issued forth, inviting them to come away from the broken cisterns, the filthy puddles to the waters of life, even to Jesus Christ, where they may have bread, fatness, what is good: and will satisfy that their painful thirst, John iv. 14. and vi. 35.

(r) i. e. In such a manner as it shall be true evangelical repentance, a gracious humiliation, sorrow and turning, acceptable in the sight of God. This question (grounded on Nomina's pretending, that Neophytus had no warrant to believe, unless he had truly repented) supposeth that there is a kind of repentance, humiliation, sorrow for sin, and turning from it, which goes before faith; but that they are not after a godly sort, as the apostle's phrase is, 1 Cor. vi. 11.

have him to do that which is impossible † (1).

For, first of all, godly humiliation, in true penitentiaries, proceeds from the love of God their good Father, and so from the hatred of that sin which hath displeased him; and this cannot be without faith (1).

† Dyke of repentance, page 38.

[1] I think it nothing strange to find the author so very peremptory in this point, which is of greater weight than many are aware of. True repentance is a turning unto God, a coming back to him again; a returning even unto the Lord, according to an usual Old Testament phrase, sound Mos. xiv. 1. and rightly so translated, Isa. xix. 22. But no man can come unto God, but by Christ. Heb. vii. 24. 'He is able also to save them to the uttermost that come unto God BY HIM.' John xiv. 6. 'No man cometh unto the Father but BY ME.' We must take Christ in our way to the Father, else it is impossible that we guilty creatures can reach unto him. And no man can come unto Christ, but by believing in him; John vi. 35. therefore it is impossible that a man can truly repent before he believe in Christ. Him hath God exalted with his right hand to be a prince [or leader] and a saviour, for to give repentance to Israel, and forgiveness of sins; Acts v. 31. One would think this to be sufficient intima-

tion, that sinners not only may, but ought to go to him for true repentance; and not stand off from him untill they get it to bring along with them; especially since repentance, as well as remission of sin, is a part of that salvation, which he as a saviour is exalted to give, and, consequently, which we sinners are to receive and rest upon him for; and likewise that it is that by which he as a leader, doth lead back sinners even unto God, from whom they were led away in the first Adam, the head of the apostacy. And if one enquires anent the way of his giving repentance to Israel, the prophet Zechariah shewed it before to be by faith, Zech. xii. 10. 'and they shall look upon me whom they have pierced, and they shall mourn.'

[1] This the scripture teacheth, determining in the general, that without faith one can do nothing acceptable in the sight of God, John xv. 5. 'Without me (i. e. separate from me) ye can do nothing.' Heb. xi. 6. 'Without faith it is impossible to please him;' and particularly with respect to this case, Luke vii. 37, 38.

adly. Sorrow and grief for displeasing God by sin, necessarily argue the love of God †; and it is impossible we should ever love God, till by faith we know ourselves loved of God (u).

† Dyke of repentance, page 8, 9.

And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat ----- stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet.' Ver. 43. And he turned to the woman, and said unto Simon? ----- Ver. 44. 'Her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.' "It is an argument gathered of the effect following, whereby any thing is proved by signs ensuing." Calvin. institut. lib. 3. cap. 4. sect.

37. [u] There is a knowledge in faith, as our divines teach against the Papists, and the scripture maketh manifest, Isa. liii. 11. 'By his knowledge shall my righteous Servant justify many.' Heb. xi. 4. 'Through faith we understand that the worlds were framed by the word of God.' Now saving faith being a persuasion that we shall have life and salvation, by Christ, or a receiving and resting on him for salvation, includes in it a knowledge of our being

beloved of God: and the former cannot be without the latter. In the mean time, such as the strength or weakness of that persuasion is, the steadiness or unsteadiness of that receiving and resting; just so is this knowledge, clear or unclear; free of, or accompanied with doubtings. They are still of the same measure and degree. So that this is no more in effect, but that faith in Christ is the spring of true love to God; the which, how it is attained by a guilty soul, men will the better know, if they consider well what it is. The true love of God is not a love to him only for his benefits, and for our own sake; but a love to him for himself, for his own sake; a liking of, and complacency in his glorious attributes and perfections, his infinite eternal, and unchangeable being, wisdom, power, holiness, justice goodness and truth. If a convinced sinner is void of any the least measure of persuasion of life and salvation by Christ, and of the love of this God to him; but apprehends, as he cannot miss to do in this case that he hates him, is his enemy, and will prove so at last: this cannot fail of si-

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3dly, No man can turn to God, except he be first turned of God; and after he is turned, he repents; so Ephraim saith, after I was converted I repented. Jer. xxxi. 19. 1 [v]. The truth is, a repentant sinner first believes that God will do that which he promisseth, namely pardon his sin, and take away his iniquity; then he resteth in the hope of it: and from that, and from it, he leaves sin and will forsake his old course § (w) because it is displeasing to God; and will do that which is pleasing and acceptable to him x. So that first of all God's favour is appre-

† Stock of repentance, page 20.

§ Ibid. page 21.

hag his whole soul with slavish fear of God; and how then shall this love of God spring up in one's heart in such a case? For slavish fear and true love, are so opposite the one to the other, that, according to the measure in which one prevails, the other cannot have access, 2 Tim. i. 7. 'God hath not given us the spirit of fear, but of power, of love, and of a sound mind.' 1 John iv. 18. 'There is no fear in love, but perfect love casteth out fear; because fear hath torment.' But when once life and salvation, and remission of sin, is with application believed by the convinced sinner, and thereby the love of God towards him is known: then, according to the measure of that faith and knowledge slavish fear of God is expelled; and the heart is kindly drawn to love him, not only for his benefices, but for himself, having a complacency in his glorious perfections. We love him

because he first loved us, 1 John iv. 19. The love of God to us is the inducement of our love to him: but love utterly unknown to the party beloved can never be an inducement to him to love again. Now, in consequence hereof the sinner's bands are loosed, and his heart which before was still hard as a stone, tho' broken in pieces by legal terrors, is broken in another manner, softened, and kindly melted in sorrow for displeasing this gracious God.

[v] God's turning of a sinner first brings him to Christ: John vi. 44. 'No man can come unto me, except the Father which hath sent me draw him.' See ver. 45. And then he comes to God by Christ: John xiv. 26. 'No man cometh unto the Father, but by me.'

[w]. In a right manner, in the manner immediately after mentioned.

[x]. Faith cometh of the work of God; hope cometh of faith; and charity spring-

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ended, and remission of sins believed (y); then upon that cometh alteration of life and conversation [z].

eth of them both. Faith believes the word; hope trusteth after that which is promised by the word, and charity doth good unto her neighbour. Mr. Patrick Hamilton's articles in Knox's hist. p. (mini), 11.

(y) Not as that they are pardoned already: but that one must so apprehend the favour of God, as to believe that God will pardon----his sin, as the author speaks expressly in the premises from whence this conclusion is drawn: or that God doth pardon his sin in the present time. See on p. 177. note [1]. Now, remission of sin is a part of that salvation which faith receives and rests on Christ for. See the note on the definition of faith, fig. 2. As for the phrase the author used to express this, it is most agreeable to the scripture phrase, 'Remission of sins preached, Luke xxiv, 47. Acts xiii, 38.

[z] Namely, such an alteration as is pleasing and acceptable in the sight of God, the which he has described in the preceeding sentence. Otherwise he has already taught us, that there are notable alterations of life and conversation which do not proceed from faith; and therefore are not accepted of God.

And of these we shall hear more anon.

It will not be amiss here to observe how our author, in his account of the relation betwixt faith and repentance, treads in the ancient paths, according to his manner.

'It ought to be out of question,' faith Calvin, that repentance doth not only immediately follow faith, but also spring out of it---'As for them that think that repentance doth rather go before faith, than flow on spring forth of it, as a fruit out of a tree, they never knew the force thereof, and are moved with too weak an argument to think so. Christ [say they] and John, in their preachings do first exhort the people to repentance, &c.----A man cannot earnestly apply himself to repentance, unless he know himself to be of God; but no man is truly persuaded that he is of God, but he that hath first received his grace---No man shall reverently fear God, but he that trusteth that God is merciful to him: no man will willingly prepare himself to the keeping of the law, but he that is persuaded that his services please him.' Instit. book 3. chap. 3. sect. 1, 2.

'How soon that ever the

Nom. But Sir as I conceive, the scripture holdeth forth, that the Lord hath appointed repentance to go

Spirit of the Lord Jesus; quhilk God's elect children receive be true faith, takes possession in the heart of ony man, so soone dois he regenerate and renew the same man. So that he beginnis to haite that quhilk before he loved, and beginnis to love that quhilk before he hated; and fra thence commes that continuall battel whilk is betwixt the flesh and the Spirit." Old confess. art. 13.

"Being in Christ we must be new creatures. so that we must hate and flee that whilk before we loved and embraced, and we must love and follow that whilk before we hated and abhorred". All whilk is impossible to them that have no faith, and have but a dead faith. Mr John Davidson's catech. page 29.

Quest. When I fall aske you then what is craved of us, after that we are joined to Christ by faith, and made truly righteous in him? ye fall answere. A. We must repent and become newe persons, that we may shew forth the virtues of him that hath called us." Ibid. p. 35.

"What is thy repentance? The effect of this faith, working a sorrow for my sins by pass, and

purpose to amend in time to come." Mr James Melvil's catech. in his propins. &c p. 44.

"Repentance unto life is a saving grace whereby a sinner, out of the true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God." Short. cat.

"M. This is then thy saying, That unto the time that God hath received us to mercy, and regenerate us by his Spirit, we can do nothing but sin; even as an evil tree can bring forth no fruit, but that that is evil, Mat. vii. 17. C. Even so it is." Calvin's catech. quest. 117. "He doth receive us into his favour, of his bountifull mercy, through the merits of our Saviour Christ, accounting his righteousness to be ours, and for his sake imputeth not our faults unto us." Ibid. quest. 118.

Quest. What is the FIRST fruit of this union? [namely of union with Christ by faith] "Answ. A REMISSION of our sins, and IMPUTATION of JUSTICE. Q. Which is the NEXT fruit of our union with him? A. Our SANCTI-

before faith: for it is not said, Mark i. 15. 'Repent and believe the gospel.'

Evap. For he intent that you may have a true and satisfactory answer to this your objection, I would pray you consider two things.

First, that the word repent in the original signifies a change in our minds from false ways to the right, and of our hearts from evil to good * [a]; as that son in the gospel said, He would not go work in his father's vineyard; yet afterwards, saith the text, he 'repented and went.' Matth. xxi. 29. that is, he changed his mind and went.

Secondly, that in those days, when John the Baptist and our Saviour preached, their hearers were most of them erroneous in their minds and judgments. For they being leavened with the doctrine of the Pharisees and Sadducees, of which our Saviour bade his disciples to take heed and beware Mat. xvi. 6. 12. the most of them were of opinion that the Messiah whom they looked for should be some great and mighty monarch, who would deliver them from their temporal bondage, as I shewed before. And many of them were of the opinion of the Pharisees, who held, that

* Last Annot. on Matthew.

FICATION and REGENERATION to the image of God." Craig's Catech. q. 24. 25. Q. What is sanctification? Answ. Sanctification is a work of God's grace, whereby they-----are-----renewed in their whole man, after the image of God, having the seeds of REPENTANCE unto life and of all other saving graces, put into their heart. Larger Catech. quest. 75.

"We would beware of Mr. Baxter's order of setting Repentance and

works of new obedience before justification, which is indeed a new covenant of works." Rutherford's influence of the life of grace, p. 346.

[a]. This is taken word for word out of the English annotations on Matth. iii. 2. which are cited for it by our author under the name of the last annotations, because they were printed in the year 1645, about which time this book also was first published. How the author applies it will appear anon.

as an outward conformity to the letter of the law was sufficient to gain favour and estimation from men, so was it sufficient for their justification and acceptance before God, and so consequently to bring them to heaven and eternal happiness: and therefore, for these ends, they were very diligent in fasting and prayer, Luke xviii. 12. 14. and very careful to pay tithes of mint, and annise cummin, and yet did omit the weightier matters of the law, as judgement, mercy, faith, and the love of God, Matth. xxiii. 23. Luke. xi. 42. And so, as our Saviour told them, Matth. xxiii. 25. 'They made clean the outside of the cup and of the platter, but within they were full of extortion and excess.'

And divers of them were of the opinion of the Saducees. Acts xxiii. 8. 'who held that there was no resurrection, neither angel nor spirit; and so had all their hopes and comfort in the things of this life, not believing any other.'

Now our Saviour, preaching to these people, said, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' As if he had said, The time set by the prophets for the manifestation of the Messiah is fully come; and his kingdom, which is a spiritual and heavenly kingdom, is at hand; therefore change your minds from false ways to right, and your hearts from evil to good (b) And do not any longer imagine, that the Messiah, you look for, shall be one that shall save and deliver you from your temporal enemies; but from your spiritual, that is, from your sins, and from the wrath of God, and from eternal damnation: and therefore put your confidence no longer in your own righteousness, though you walk never so exactly according

[b]. The word rendered repent, is to change one's mind and to lay aside false opinions, which they had drunk in, whether from the Pharisees, concerning the righteousness of works, traditions, worship, &c. or from the Saducees, concerning the resurrection, &c. Lucas Brugensis, apud Pol. synop. crit. in Matt. iii. 2.

to the letter of the law; but believe the glad tidings that are now brought unto you, to wit, that this Messiah shall save you from sin, wrath, death, the devil, and hell, and bring you to eternal life and glory. Neither let any of you any longer imagine, that there is to be no resurrection of the dead, and so have your hopes only in this life: but believe these glad tidings that are now brought unto you, concerning the Messiah; and he shall raise you up at the last day, and give you an eternal life. Now, with submission to better judgments, I do conceive, that if there be, in the book of God, any repentance exhorted unto, before faith in Christ: or if any repentance go, either in order of nature or time, before faith in Christ; it is only such like repentance as this (c)

Nom. But Sir, do you think that there is such a like repentance, that goes before faith in Christ in men now-a-days?

Evan. Yea indeed, I think there is, As for example; when a profane sensual man (who lives as though with the Sadducees, he did not believe any resurrection of the dead, neither hell nor heaven) is convinced in his conscience, that if he go on in making a god of his belly, and in minding only earthly things, his end

[c] That the reader may further see, how little weight there is in the objection raised from Mark i. 15. I subjoin the words of two learned commentators on that text. "Repent ye, turn from the wickedness of your way and believe ----- There is a repentance that must go before faith, that is the applicative of the promise of pardoning mercy to the soul; tho' true evangelical repentance, which is a sorrow for sin, flowing from the sense of the love of God in Christ, be the fruit and effect of faith." Continuation of Pool's annotations on the place. "Faith or believing, in order, of the work of grace, is before repentance, that being the first and mother-grace of all others; yet is it here, and in other places, named the latter; first wrought, yet repentance is first seen and evidenced, &c." Lightfoot's harm 3d part, in 4to page 164.

shall be damnation: sometimes such a man doth thereupon change his mind; and of a profane man, becomes a strict Pharisee, or, (as some call them) a legal professor; but being convinced, that all his own righteousness will avail him nothing, in the case of justification, and that, it is only the righteousness of Jesus Christ that is available in that case, then he changeth his mind, and, with the Apostle, 'DESIRES to be found in Christ not having his own righteousness which is of the law, but that which is through the faith of Christ, even the righteousness which is of God through faith,' Phil. iii. 9. Now, I conceive, that a man that doth thus, he changeth his mind from false ways to the right way, and his heart from evil to good, and so consequently doth truly repent (d).

Nom. But Sir, do not you hold, that although repentance, according to my definition, goes not before faith in Christ, yet it follows after?

Evan. Yea indeed, I hold, that although it go not before as an antecedent of faith, yet it follows as a consequent. For, when a man believes the love of God to him in Christ, then he loves God because he loved him first; and that love constrains him to humble himself at the Lord's foot-stool, and to acknowledge himself to be less than the least of all his mercies; yea, and then will he 'remember his own evil ways, and doings that were not good, and will loath himself in his own sight, for his iniquities, and for his abomination,' Ezek. xxxvi. 31, yea, and then will he also cleanse himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God,

(d) i. e. His repentance is true in its kind, though not saving. There is a change of his mind and heart; in that, upon a conviction, he turns upon profanity to strictness of life; and upon further conviction, from a conceit of his own righteousness, to a desire after the righteousness of Christ; nevertheless, all this is but selfish, and cannot please God, while the man is void of faith, Heb. xi. 6.

having respect unto all God's commandments, 2 Cor.

vii. 1. Psal. cix. 5. c.

Nom. Well Sir I am answered.

§ 5. Neo. And truly, Sir, you have so declared and set forth Christ's disposition towards poor sinners, and so answered all my doubts and objections; that I am now verily persuaded, that Christ is willing to entertain me; and surely I am willing to come unto him, and receive him; but alas, I want power.

Evan. But tell me truly are you resolved to put forth all your power to believe, and so to take Christ (C)?

Neo. Truly, Sir methinks my resolution is much like the resolution of the four lepers, which sat at the

[r] See the note [u], chap. II. § 8.

[t] His conviction of his lost and undone state was before represented in its proper place. After much disputing whether such a vile and sinful wretch as he, had any warrant to come to Christ, he appears, in his immediately foregoing speech, to be so far enlightened in the knowledge of Christ, that he is verily persuaded Christ is willing to entertain him; and to have his heart and will so overcome by divine grace, that he is willing to come unto Christ; yet after all, he, through weakness of judgment, apprehends himself to want power to believe; whereas it is by these very means that a soul is persuaded & enabled too, to believe in Jesus Christ. Hereupon the author, waving his dispute about his power to

believe, wisely asks him, If he was resolved to put forth the power he had? forasmuch as it was evident from the account given of the present condition of his soul, that it had felt 'a day of power,' Psal. cx. 3. and that he was drawn of the Father, and therefore could come to Christ, John vi. 44. For effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ." Short. catech. "Savingly enlightened their minds renewing and powerfully determining their wills, so as they---are HEREBY made willing and able." Larg. catech. quest. 67.

gate of Samaria: so, as they said, 'If we enter into the city, the famine is in the city, and we shall die there; and if we sit still here, we die also: now therefore let us fall into the host of the Syrians; if they save us, we shall live; and if they kill us, we shall but die.' 2 Kings vii. 4. Even so I say in mine heart, If I go back to the covenant of works to seek justification thereby, I shall die there; and if I sit still and seek it no way, I shall die also: now therefore, though I be somewhat fearful, yet I am resolved to go unto Christ; and if I perish I perish [g]

Evan. Why now I tell you, the match is made, Christ is yours (b), and you are his; this day is salvation come to your house (your soul I mean); for what th' you have not that power to come so fast to Christ, and to lay such firm hold on him, as you desire? yet coming with such a resolution to take Christ, as you do, you need not care for power to do it, inasmuch as Christ will enable you to do it (i):

(g) See the foregoing note. This is the concluding point in this matter. The man being drawn by efficacious grace, though he is not without doubts and fears, as to the event, yet is no more in doubt whether to embrace the offer or not. And the inward motion of his heart breaking through the remaining doubts and fear, after a long struggle, unto Jesus Christ in the free promise, being in itself indiscernible, but to God, and one's own soul, it is agreeably enough to one's way in that case; discovered in that expression of a conquered soul, "Now am I resolved to go unto Christ, now am I determined to believe:" the which cannot

but represent to him, who deals with the exercised person, "the whole soul going out unto Jesus Christ." Hence the match may justly thereupon be declared to be made, as our author does in the words immediately following. Thus Job in his distress expresseth his faith, Job xiii. 15. 'Though he slay me, yet will I trust in him.' Compare Acts xi. 23. 'That with purpose of heart they would declare unto the Lord.'

(h) In possession.

[i] i. e. You need not, holding back your hand, stand disputing with yourself, how you will get power, but, with the power given, stretch forth the withered hand, and Christ will

for is it not said, John i 12 'But as many as received him to them gave he power to become the sons of God, even to them that believe on his name [k]. O therefore, I beseech you, stand no longer disputing; but be peremptory and resolute in your faith, and in casting yourself upon God, in Christ for mercy; and let the issue be what it will §. Yet let me tell you, to your comfort, that such a resolution shall never go to hell (l). Nay I will say more: If any soul have room in heaven such a soul shall; for God cannot find in his heart to damn such a one. I might then with as much true confidence say unto you, as faithful John Careless said to godly John Bradford * Harken, O heavens, and thou, O Earth, give ear, and bear me witness at the great Day, that I do here faithfully and truly declare the Lord's message unto his dear servant and singularly beloved John Bradford, saying, John Bradford, thou man so specially beloved of God, "I do pronounce and testify unto thee in the word and name of the Lord Jehovah, that all my sins, whatsoever they be, tho' never so many, grievous or great, be fully and freely pardoned, released and forgiven thee, by the mercy of God in Jesus Christ, the only Lord and sweet Saviour, in whom thou dost undoubtedly believe; as truly as the Lord liveth, he will not have thee die the death; but hath verily purposed, determined and decreed, that thou shalt live with him for ever."

§ Goodwin's child of light, page 196, 199.
letter to him.

* In a

strengthen it, and enable you to take a firm hold.* John xii. 32. 'And I, if I be lifted up from the earth, will draw all men unto me. Isa. xl. 29. 'He giveth power to the faint; and to them that have no might he increaseth strength.

[k] The power here mentioned, seems rather to denote right or privilege [as the original word is rendered in the margin of our bibles] than strength or ability.

[l] See the preceding note [g].

Neo. O, Sir, if I have as good a warrant to apply this saying to myself, as sweet Mr Bradford had to himself, then I am a happy man.

Evan. I tell you from Christ and under the hand of the spirit, that your person is accepted, your sins are done away and you shall be saved and if an angel from heaven should tell you otherways let him be accursed *. Therefore you may (without doubt) conclude that you are a happy man: for by means of this your matching with Christ, you are become one with him and one in him you dwell with him & he in you, 1 John iv. 13. He is your well beloved, and you are his Cant. ii. 16. So that the marriage-union betwixt Christ and you, is more than a bare notion or apprehension of your mind; for it is a special, spiritual and real union: it is an union betwixt the nature of Christ, God and man, and you † (m): it is a knitting and closing, not only for your apprehension with a Saviour but also of your soul with a Saviour. Whence it must needs follow, that † you cannot be condemned, except Christ be condemned with you; neither can Christ be saved except you be saved with him (n). And as by means of corporal

* Hooker's poor doubting christian, p. 51. † Hooker's soul union, p. 6, 7, 9, 10. ‡ Tindal Par. Wick. Mam. p. 75.

[m] i. e. An union with whole Christ, God-man; 1 Cor. vi. 17. 'He that is joined to the Lord, is one spirit.' Eph. v. 30. 'For we are members of his body of his flesh and of his bones.'

[n] Jesus Christ and the believer, being one person in the eye of the law, there is no separating of them in law, in point of life and death John xvi. 19. 'Because I live, ye shall live also.'

I have adventured this once, to add one syllable to the text of the author; and so to read condemned for damned. The words are of the same signification; only the latter hath an idea of horror affixed to it, which the former has not; and which perhaps it had not neither, in the days of our forefathers, when godly Tindal used the expression, as our author informs us. And I take this liberty, the rather

marriage, all things become common betwixt man and wife : even so, by means of this spiritual marriage, all things become common betwixt Christ and you : for when Christ hath married his spouse unto himself, he passeth over all his estate unto her : so that whatsoever Christ is, or hath, you may boldly challenge as your own. 'He is made unto you, of God wisdom, righteousness, sanctification and redemption,' 1 Cor. i. 30. And surely, by virtue of this near union it is, that as Christ is called the Lord our righteousness, Jer. xxxiii. 6. even so is the church called the Lord our righteousness, Jer. xxiii. 16. I tell you, man, you may by virtue of this union, boldly take upon yourself as your own*, Christ's watching, abstinence, travels, prayers, persecutions, and dangers ; yea, his tears, his sweat, his blood and all that ever he did and suffered in the space of three and thirty years, with his passion, death, burial, resurrection and ascension : for they are all yours. And as Christ passeth over all his estate unto his spouse, so doth he require that she should pass over all unto him. Wherefore, you being now married unto Christ, you must give all that you have of your own unto him ; and truly you have nothing of your own but sin, and

* Bernard Oebinis serm.

that a like expression of John Carless in a letter to William Tyms, seems to me to run more smooth, by means of the same addition, though I doubt if the word stood so in the original copy. "Christ [saith he] is made unto us holiness, righteousness, and justification ; he hath clothed us in all his merits-----and taken to himself all our sin-----So that, if any should be now CONDEMNED for the same, it must needs

be Jesus Christ, who hath taken them upon him." The sufferer's mirrour, page 66. And in the old Confession of faith, art. 9. according to the ancient copies, it is said, "The clean innocent Lamb of God was damned in the presence of an earthly judge, that we should be absolved before the tribunal-seat of our God," But in the copy standing in Knox's hist. re-printed at Edinburgh anno 1644. it is read condemned.

therefore you must give him that. I beseech you then † say unto Christ with bold confidence, I give to thee, my dear husband, my unbelief, my mistrust my pride, my arrogancy, my ambition, my wrath and anger, my envy, my covetousness, my evil thoughts and affections and desires: I make one bundle of those, and all my other offences, and give them unto thee (o). And thus was Christ made sin

† Bernardine in his sermon how a Christian must make his last will.

[o]. This gift would indeed be a very unsuitable return for all the benefits received from Christ by virtue of the spiritual marriage if he did not deal with us in the way of free grace: like unto a physician who desires nothing of a poor man full of sores, but that he will employ him in the cure of them. But this gift such as it is, as it is all we have of our own to give, so one needs make no question but it will be very acceptable. Psalm lv. 22. 'Cast thy burden upon the Lord and he shall sustain thee: not only thy burden of duty, suffering and success, but of sin too, wherewith thou art heavy laden, Mat. xi. 28. We are allowed, not only to give him our burden, but to cast it upon him. He knows very well that all these evils mentioned, and many more, are in the heart of the best: yet doth he say, Prov. xxiii. 26. 'My Son give me thine heart;' notwithstanding of the wretched stuff he knows to be in it. In the language of the

Holy Ghost, these things as black as they are, are a gift, by divine appointment to be given, Lev. xvi. 21. speaking of the scape-goat, an eminent type of Christ, he saith, 'And Aaron shall -----confess over him all the iniquities of the children of Israel; and all their transgressions, in all their sins: and he shall GIVE them upon the head of the goat.' Thus the original expresseth that we read putting them, &c. View again p. 92. and note (h).

Now the end for which the sinner is to give these to Christ is twofold; 1. For removing of the guilt of them. 2. For the mortifying of them. And though this is not an easy way of mortification, since the way of believing is not easy, but more difficult than all the Popish austerities, forasmuch as these last are more agreeable to nature, yet it is indeed the short way to mortification, because the only way; without which the practice of all other directions will be but as so many

for us, that knew no sin, that we might be made the righteousness of God in him,' 1 Cor. v. 21. (p) then, said Luther *, let us compare those things together, and we shall find inestimable treasure. Christ is full of grace, life and saving health; and the soul is freight-full of all sin, death and damnation: but let faith come betwixt these two, and it shall come to pass, that Christ shall be laden with sin, death and hell; and unto the soul shall be imputed grace, life, and salvation. Who then, saith he, is able to value the royalty of this marriage accordingly? who is able to comprehend the glorious riches of his grace, when this rich and righteous husband, Christ, doth take unto wife, this poor and wicked harlot, redeeming her from all devils, and garnishing her with all his own jewels †. So that you, (as the same Luther saith,) through the assuredness of your faith in Christ your husband, are delivered from all sins, made safe from death, guarded from hell, and endowed with the everlasting righteousness, life and saving health of this your husband Christ. And therefore you are now under the covenant of grace, and freed from the law, as it is the covenant of works; for (as Mr Bull truly saith,) at one and the same time, a man cannot be

* Christ. lib. xi, 12.

† Ibid. page 24.

cyphers, without a figure standing on their head, signifying nothing, for 'true Christian mortification,' Acts xv. 9. 'purifying their hearts by faith,' Rom. vi. 6. 'Knowing this, that our old man is crucified with him.' And viii. 13. 'If ye through the Spirit do mortify the deeds of the body, ye shall live, Gal. v. 24. 'And they that are Christ's have crucified the flesh, with the affections and lusts;' namely, nailing them to the cross of Christ

by faith.

[p] THUS, namely, by the giving of our sins to him; not by believers, but by his Father, as saith the text. He [not we] made him to be sin for us. Nevertheless, the Lord's laying our iniquities upon Christ is good warrant for every believe to give his sins in particular upon him: the latter being a cordial falling in with a practical approbation, and taking the benefit of the former.

under the covenant of works, and the covenant of grace †.

N-co. Sir, I do not well know how to conceive of this freedom from the law, as it is the covenant of works : and therefore I pray you make it as plain to me as you can.

Evan. For the true and clear understanding of this point, you are to consider, that when Jesus Christ, the second Adam, had, in the behalf of his chosen, perfectly fulfilled the law, as it is the covenant of works (q) ; divine justice delivered that bond in to Christ, who utterly cancelled that hand-writing. Cor. ii. 14. So that none of his chosen were to have any more to do with it, nor it with them. And now, you, by your believing in Christ, having manifested that you are one who was chosen in him, before the foundation of the world, Eph. i. 4. his fulfilling of that covenant, and cancelling that hand writing, is imputed unto you : and so you are acquitted and absolved from all your transgressions against that covenant, either past, present or to come (r) ; and so you are justified, as

† On the covenant, p. 15.

[q] Namely, by doing perfectly what it demanded to be done, by virtue of its commanding power, and suffering compleatly what it demanded to be born, by virtue of its condemning power.

[r] Although believers in the first moment of their union with Christ by faith, are delivered from the law, as it is the covenant of works, and therefore their after sins neither are, nor can be, formally transgressions of that covenant ; yet they are interpretatively so, giving a plain proof of what they would have done a-

gainst that covenant, had they been under it still. And forasmuch as they could never have been freed from it, had not the glorious Mediator wrought their deliverance, by fulfilling it in their room and stead ; all their sins whatsoever, from their birth to their death, after, as well as before their union with Christ, were charged upon him, as transgressions against that covenant ; and as such are pardoned to them in their justification. Even as he who redeems a slave must pay in proportion to the service which 'tis supposed he would

the apostle saith, 'freely by his grace, through the redemption that is in Jesus Christ,' Rom iii, 24.

§ 6. Ant. I pray you, Sir, give me leave to speak a word by the way : was not he justified before this time ?

Evan. If he did not believe in Christ before this time, as I conceive he did not ; then certainly he was not justified before this time.

Ant. But, Sir, you know, as the apostle saith, it is God that justifieth ; and God is eternal : and as you have shewed, Christ may be said to have fulfilled the covenant of works from all eternity ; and if he be Christ's now, then was he Christ's from all eternity ; and therefore as I conceive, he was justified from all eternity.

have done his master during life : and the slave is loosed from all obligation to these several pieces of service unto that master, upon the ransom paid, in compensation of all and every one of them. And thus our author saith, that a believer, in his justification, is acquitted from all his transgressions against the covenant of works, not only past and present, but to come. So that he leaves no ground to question, but Christ satisfied for all the sins of believers whatsoever, whether in their state of regeneracy or irregeneracy. Nor does he make the least insinuation, that the sins of believers, after their union with Christ, are not properly transgressions of that law which was [yea, and to unbelievers still is] in the covenant of works : but on the contrary expressly teach-

es that it is the very same law of the ten commands which is the law of Christ. and which the believer transgresseth, that was, and is in the covenant of works. And although the revenging wrath of God, and eternal death are not threatened against the sins of believers, after their union with Christ ; and that for this one reason, That that wrath, and that death [the eternity whereof rose not from the nature of the thing, but the infirmity of the sufferer, and therefore could have no place in the Son of God] were not only threatened before, but executed too upon their surety Jesus Christ, to whom they are united : it is manifest that there was great need of Christ's being made a curse for those sins of believers, as well as for these preceeding their union with him.

Evan. Indeed God is from all eternity : and in respect of God's accepting of Christ's undertaking to fulfill the covenant of works, he fulfilled it from all eternity : and in respect of God's electing of him, he was Christ's from all eternity *. And therefore it is true in respect of God's decree he was justified from all eternity [f] ; and he was justified meritoriously in the death and resurrection of Christ (t) : but yet he was not justified actually, till he did actually believe in Christ ; for saith the apostle, - Acts xiii 39. 'By
§ Bolton's true bounds, page 289.

[f] "The sentence of justification was, as it were, conceived in the mind of God by the decree of justifying, Gal. iii. 8. The scripture foreseeing that God would justify the heathen through faith," Amesl. med. cap. xxxvii. § 9. In which sense grace is said to be given us in Christ before the world began, 2 Tim. i. 9. Turr. loc. 16. q. 9th. II. "Sins were pardoned from eternity in the mind of God." Rutherford's exerc. apolog. ex. i. cap. 2. sect. 21. p. 53. The famous Rutherford adds, It is one thing for a man to be justified in Christ, and that from eternity ; and another for a man to be justified in Christ, in time, according to the gospel covenant. Faith is not so much as the instrument of the eternal and immanent justification and remission of sins. Ibid. p. 55.

[t] "Justification may be considered as to the execution of it in time ; and that again, either as to the pur-

chase of it, which was made by the death of Christ, on the cross, concerning which it is said, Rom. v. 9. 10. That we are justified and reconciled to God, by the blood of Christ ; and that Christ reconciled all things unto God, by the blood of the cross. Coloss. i. 20. And elsewhere Christ is said to be raised again for our justification, Rom. iv. 24. Because, as in him dying, we died, so in him raised again and justified, we are justified ; that is, we have a certain and undoubted pledge and foundation of our justification-----Or as to the application of it, &c." Turret. ubi sup. "The sentence of justification was pronounced in Christ our head, risen from the dead, 2 Cor. v. 19." Amesl. ubi sup. "We were virtually justified, especially when Christ, having finished the purchase of our salvation, was justified, and we in him, as our head, 1. Tim. iii. 16. 2 Cor. v. 19." Essen. comp. cap. xv. sect. 25.

him all that believe are justified (u) So that in the act of justifying, faith and Christ must have a mutual relation, and must always concur and meet together; faith as the action which apprehendeth, and Christ the object which is apprehended: for neither doth Christ justify without faith, neither doth faith, except it be in Christ †.

Ant. Truly, Sir, you have indifferently well satisfied me in this point: and surely I like it marvelous well, that you conclude no faith justifieth but that whose object is Christ.

Evan. The very truth is, though a man believe that God is merciful and true of his promise, and that he himself is one of that number: yet if this faith do not eye Christ, if it be not in God as he is in Christ, it will not serve the turn; for God cannot be comfortably thought upon out of Christ our mediator*; for if we find not God in Christ, faith Calvin. Inst. p. 155.

† Mr John Fox on election. * Dr Sibb's soul's conflict, page 55.

[u] "Actual justification is done in time, and follows faith." Turret. loc. 16. q. 9. th. 3. "Justification is done formally; when an elect man, effectually called, and so apprehended of Christ apprehends Christ again, Rom. vii. 30." Essen. ubi supra. "The sentence of justification is pronounced virtually from that first relation which ariseth from faith, Rom. viii. 1. Ames. ubi supra. Upon the whole, it is evident our author keeps the path, trodden by orthodox divines on that subject: and though in order to answer the objections of his adversary, he useth the school-terms of being justified in respect of God's decree, me- ritoriously, and actually, agreeable to the practice of other sound divines; yet otherwise he begins and ends the decision of this controversy, by asserting in plain and simple terms, without any distinction at all, "That a man is not justified before he believe, or without faith." So his answer amounts just to this, "That God did from all eternity, decree to justify all the elect; and Christ did in the fulness of time, die for their sins, and rise again for their justification: nevertheless they are not justified, until the holy Spirit doth in due time actually apply Christ unto them." Westm. confess. cap. 11. art. 3.

salvation cannot be known. Wherefore neighbour Neophytus, I will say unto you, as sweet Mr Bradford said to a gentlewoman in your case, Thus then, if you would be quiet and certain in conscience, then let your faith burit forth through all things. not only that you have within you, but also whatsoever is in heaven, earth and hell; and never rest until it come to Christ crucified, and the eternal sweet mercy and goodness of God in Christ.

§ 7. Neo. But Sir, I am not satisfied concerning the point you touched before; and therefore, I pray you, proceed to shew me how far forth I am delivered from the law, as it is the covenant of works.

Evan. Truly, as it is the covenant of works, you are wholly and altogether delivered and set free from it; you are dead to it, and it is dead to you; and if it be dead to you, then it can do you neither good nor hurt; and if you be dead to it, you can expect neither good nor hurt from it (v). Consider, man, I

[v] Concerning the deliverance from the law, which according to the scripture, it is the privilege of believers, purchased unto them by Jesus Christ, there are two opinions equally contrary to the word of God, and to one another. The one of the Legalist, 'That believers are under the law, even as it is the covenant of works:' the other of the Antinomian, 'That believers are not at all under the law, no, not as it is a rule of life.' Betwixt these extremes, both of them destructive of true holiness and gospel obedience our author with orthodox divises, holds the middle path; asserting (and in the proper place proving) that believers are under the law, as a rule of life, but free from it as it is the covenant of works. To be delivered from the law as it is the covenant of works is no more, but to be delivered from the covenant of works. And the asserting, that believers are delivered from the law as it is a covenant of works, doth necessarily import, they are under the law, in some other respect thereto contradistinguished. And forasmuch as the author teaches, what believers are under the law as it is the law of Christ, and a rule of life to them, 'tis reasonable to conclude that to be it, he must needs, under the term the covenant of works, understand and comprehend the law of the ten commands:

pray you, that, as I said before, you are now under another covenant, to wit, the covenant of grace; and

because no man, understanding what the covenant of works is, can speak of it, but he must, under that term, understand and comprehend the ten commands; even as none can speak of a man, without knowledge of a sense of that word, but under that term must understand and comprehend an organic body, as well as a soul. But 'tis manifest, that the law of the ten commands, without the form of the covenant of works upon it, is not the thing he understands by that term, the covenant of works. Neither is the form of the covenant of works, (which is no more the covenant itself, than the soul without the body is the man) essential to the ten commands so that they cannot be without it. See p. 34. note [c]. If it be said that the author by the covenant of works, understands the moral law, as it is defined larg. catech. q. 92. it is granted: but then it amounts to no more but, that by the covenant of works, he understands the covenant of works; for by the moral law there, is understood the covenant of works, as has been already evinced, p. 38. note [a].

The doctrines of believers freedom from the covenant of works, or from the law as that covenant, is of greatest importance and is expressly taught, larg. cat.

q. 97. "They that are regenerate, and believe in Christ, be delivered from the moral law, as a covenant of works, Rom. vi. 14. Rom. vii. 3. 6. Gal. iv. 4. 5." Westm. confess. chap. 19. art. 6. "True believers are not under the law, as a covenant of works." To these I subjoin one testimony, from the Pract. use of sav. knowledge. tit. For strengthening the man's faith. &c. Rom. vii. fig. 3. "Albeit the apostle himself, brought in here for example's cause, and all other true believers in Christ, be, by nature, under the law of sin and death, or under the covenant of works. Neither is the form of the covenant of works, called the law of sin and death, because it bindeth sin and death upon us, till Christ set us free, yet the law of the Spirit of life in Christ Jesus, or the covenant of grace, [so called because it doth enable and quicken a man to a spiritual life through Christ] doth set the apostle and all true believers free from the covenant of works, or the law of sin and death." See more ib. fig. 4. As also, Tit. For convincing a man of judgment by the law. Par. 2. and last. And Tit. Evidences of true faith. And Tit. for the first, &c. Fig. 4.

you cannot be under two covenants at once, neither wholly nor partly; and therefore as before you believed, you were wholly under the covenant of works, as Adam left both you and all his posterity after his fall; so now, since you have believed, you are wholly under the covenant of grace, assure yourself then,

Now, delivering from a covenant being the dissolution of a relation which admits not of degrees, believers being delivered from the covenant of works, must be wholly and altogether set free from it.

This appears also from the believers being dead to it, and it dead to him, of which before at large.

There is a twofold death competent to a believer, with respect to the law, as it is the covenant of works; and so to the law as such, with respect to the believer, [1.] The believer is dead to it really, and in point of duty, while he carries himself as one who is dead to it. And this I take to be comprehended in that saying of the apostle, Gal. ii. 19. "I through the law, am dead to the law." In the best of the children of God here, there are such remains of the legal disposition and inclination of heart to the way of the covenant of works, that as they are never quite free of it in their best duties, so at sometimes their services shall smell so rank of it, as if they were alive to the law and still dead to Christ. And sometimes the Lord, for their correction, trial, and exercise of faith,

suffers the ghost of the dead husband, the law, as a covenant of works, to come in upon their souls and make demands upon them, command, threaten, and affright them, as if they were alive to it, and it to them. And it is one of the hardest pieces of practical religion to be dead to the law in such cases. This death to it admits of degrees, is not alike in all believers, and is perfect in none till the death of the body. But of this kind of death to the law, the question proceeds not here. [2.] The believer is dead to it relatively, and in point of privilege; the relation betwixt him and it is dissolved, even as the relation betwixt a husband and wife is dissolved by death, Romans. vii. 4. "Wherefore, by brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another." This can admit of no degree, but is perfect in all believers: so that they are wholly and altogether set free from it, in point of privilege, upon which the question here proceeds; and in this respect they can expect neither good nor hurt from it.

that no minister, or preacher of God's word, hath any warrant to say unto you hereafter, Either do this, and that duty contained in the law and avoid this, and that sin forbidden in the law, and God will justify thee and save thy soul ; or do it not, and he will condemn thee and damn thee (w) ; no, no, you are now set free, both from the commanding and condemning power of the covenant of works (x). So that

[w] See page 152 and note (o). ' Believers be not under the law, as a covenant of works, to be thereby justified or condemned.' Westminster confes. chap. 19. art. 6.

(x) From the general conclusion already laid down and proven, namely, that believers are wholly and altogether set free from the covenant of works, or from the law as it is that covenant, this necessarily follows. But to consider particulars, for further clearing of this weighty point, [1.] That the covenant of works hath no power to justify a sinner in regard of his utter inability, to pay the penalty, and to fulfil the condition of it, is clear from the apostle's testimony, Romans viii. 3. " What the law could not do, in that it was weak through the flesh, God sending his own Son, &c. [2.] That the believer is not under the condemning power of it, appears from Galat. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us, Romans viii. 1. There is

therefore now no condemnation to them which are in Jesus Christ, verse 33. 34. It is God that justifieth ; who is he that condemneth ? [3.] As to its commanding power, believers are not under it neither. For 1. Its commanding, and condemning power, in case of transgression, are inseparable. For, by the sentence of that covenant, every breaker of its commands, is bound over to death, Galat. iii. 10. " Cursed is every one that continueth not in all things which are written in the book of the law to do them." And whatsoever it saith, it saith to them who are under it. Romans iii. 19. Therefore, if believers be under its commanding power, they must needs be under its condemning power, yea, and actually bound over to death ; forasmuch as they are, without question, breakers of its commands if they be indeed under its commanding power.

2. If as to any set of men, the justifying and condemning power be removed from

I will say unto you, as the apostle saith unto the believing Hebrews, Heb. xii. 18, 22, 24. 'You are

that law which God gave to Adam as a covenant of works, and to all mankind in him, then the covenant-form of that law is done away as to them : so that there is not a covenant of works in being unto them, to have a commanding power over them : but such is the case of believers, that law can neither justify them nor condemn them : therefore there is no covenant of works in being betwixt God and them to have a commanding power over them ; our Lord Jesus blotted out the hand writing, took it out of the way, nailing it to his cross, Col. ii. 14.

3. Believers are dead to the law, as it is the covenant of works and 'married to another,' Romans vii. 4. Therefore they are set free from the commanding power of the first husband, the covenant of works.

4. They are not under it, Rom. vi. 14. 'Ye are not under the law, but under grace :' how then can it have a commanding power over them ?

5. The consideration of the nature of the commands of the covenant of works may sufficiently clear this point. Its commands bind to perfect obedience, under the pain of a curse, which on every slip is bound upon the transgressor. Gal. iii. 10. 'Curled is every one who continueth not in all

things, &c. But 'Christ hath redeemed believers from the curse,' ver. 13. and the law they are under speaks in softer terms, Psal. lxxxix. 31, 32. 'If they break my statutes---then will I visit their transgression with the rod, &c. Moreover it commands obedience upon the ground of the strength to perform given to mankind in Adam, which is now gone ; and affords no new strength ; for there is no promise of strength for duty belonging to the covenant of works : and to state believers under the covenant of works, to receive commands for their duty, and under the covenant of grace for the promise of strength to perform, looks very unlike to the beautiful order and dispensation of grace held forth to us in the word, Rom. vi. 14. 'Ye are NOT under the law, BUT under grace.

Lastly, Our Lord Jesus put himself under the commanding power of the covenant of works, and gave it perfect obedience, to deliver his people from under it, Gal. iv. 4, 5. 'God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.' That they, then, should put their necks under that yoke again, cannot but be highly dishonouring to 'this crucified Christ, who dis-

not come to mount Sinai, that might be touched, and that burned with fire, not unto blackness and darkness, and tempests ; but you are come unto mount Zion, the city of the living God ; and to Jesus, the mediator of the new covenant.' So that (to speak with holy reverence,) God cannot, by virtue of the covenant of works, either require of you any obedience, or punish you for any disobedience : no, he cannot, by virtue of that covenant, so much as threaten you, or give you an angry word, or shew you an angry look : for indeed he can see no sin in you, as a transgression of that covenant ; for, saith the apostle, ' Where there is no law, there is no transgression,' Rom. iv. 15. [y] And therefore, tho' hereafter you do through frailty transgress any of all the ten commandments (z) ; yet you do not thereby transgress the covenant of works : there is no such covenant now betwixt God and you [a].

armed the law of its thunders, defaced the obligation to it as a covenant, and, as it were, ground the stones upon which it was wrote." Charnock, vol. 2. page 531.

[y] And therefore, since there is no covenant of works (or law of works, as its called, Rom. iii. 27.) betwixt God and the believer ; it is manifest there can be no transgressing of it, in their case. God requires obedience of believers, and not only threatens them, gives them angry words and looks, but brings heavy judgements on them, for their disobedience ; but the promise of strength, and penalty of fatherly wrath only, annexed to the commands requiring obedience of them, and the anger of

God against them, purged of the curse, do evidently discover, that none of these come to them, in the channel of the covenant of works.

[z] And though all the sins of believers are not sins of daily infirmity ; yet they are all sins of frailty, Gal. vi. 17. ' For the flesh lusteth against the spirit, and the spirit against the flesh,--- so that ye cannot do the things that ye would. Rom. vii. 19, ' The evil which I would not, that I do,' See v. 15, 17. and vi. 12.

[a] This far of the believers complete deliverance from the covenant of works, or from the law, namely, as it is the covenant of works. Follows the practical use to be made of it, by the believer. And, 1. In hearing of the word.

And therefore, tho' hereafter you shall hear such a voice as this, If thou wilt be saved, keep the commandments; or, 'curst is every one that continueth not in all things which are written in the book of the law, to do them;' nay, though you hear the voice of thunder, and a fearful noise; nay, though you see blackness and darkness, and feel a great tempest; that is to say, though you hear us that are preachers, according to our commission. Isa. lviii. 1. 'Lift up our voice like a trumpet,' in the threatening bell and damnation to sinners and transgressors of the law. Though these be the words of God, yet are you not to think that they are spoken to you (h). No, no the apostle assures you that there is no condemnation to them that are in Christ Jesus, Rom. viii. 2. Believe it, man, God never threatens eternal death after he hath given to man eternal life (c). Nay, the truth is God never speaks to a believer out of Christ: and in Christ he speaks not a word in the terms of the covenant of works (d). And if the law of itself should presume to come unto your conscience, and say, Herein, and herein, thou hast transgressed, and broken me; and therefore thou owest so much and so much to divine justice, which must be satisfied, or else I will take hold on thee: then answer you and say, O law, be it known unto thee that I am now married unto Christ and so am under cover †; and therefore, if thou charge me with any debt, thou must enter thine

† Greenham's afflicted conscience, page 70.

[b] Tho' they are God's own sayings, found in his written word, and spoken by his servants, as having commission from him for that effect, yet, forasmuch as they are the language of the law, as it is his covenant of works, they are directed only to those who are under that covenant, Rom. iii. 19. and not to believers, who are

not under it.

[c] And to believers he hath given eternal life already, according to the scripture. See page 153, note [q].

[d] Follows, II. The use of it, in conflicts of conscience with the law in its demands, sin in its guilt, Satan in his accusation, death in its terrors.

action against my husband Christ, for the wife is not sueable at the law, but the husband; but the truth is, I through him am dead to thee, O law, and thou art dead to me; and therefore justice hath nothing to do with me, for it judgeth according to the law* (c).

* Bernardine Ochin, in his sermon how to answer before the judgement seat.

(c) He begins with the conflict with the law; for, as the apostle teacheth, 'the sting of death is sin, and the strength of sin is the law,' 1 Cor. xvi. 56. While the law retains its power over a man, death hath its sting, and sin its strength against him: but if once he is dead to the law, wholly and altogether set free from it, as it is the covenant of works; then sin hath lost its strength, to death its sting, and Satan his plea against him. That the author still speaks of the law as it is the covenant of works, from the commanding and condemning power of which believers are delivered, and no otherways, cannot reasonably be questioned; since he is still pursuing the practical use of the doctrine asent it as such: and having before spoken of it as acting by commission from God, he treats of it here, as acting (as it were) of its own proper motion, and not by any such commission. To these who are under the law, the law speaks its demands and terrors, as sent from God: but to believers, who are not under it, it cannot

so speak, but of itself. Rom. vii. 15. 'For ye have not received the spirit of bondage again to fear.' See page 222. note [v] fig. [1.]

Now, in the conflict, the believer hath with the law or covenant of works, the author put two cases; in the which the conscience needs to be soundly directed, as in cases of the utmost weight.

The first case is this, the law attempting to exercise its condemning power over him, accuseth him of transgression, demands of him satisfaction to the justice of God for his sin, and threatens to haul him to execution. In this case, the author dare not advise the afflicted to say with the servant in the parable, Math. xviii. 26. 'Have patience with me, and I will pay thee all;' but he teacheth him to devolve his burden wholly upon his Surety; he bids him plead, that since he is married to Christ, whatever action the law may pretend to be competent to it, for the satisfaction of justice, upon the account of his sin, it must ly betwixt the law and Christ, the husband: but that in very

And if it yet reply, and say, Ay, but good works must be kept if thou wilt obtain salvation (f): then answer

deed there remains no place for such action; forasmuch as, through Jesus Christ's suffering and satisfying to the full, he is set free from the law, and owes nothing to justice, nor the law, upon that score. If any man will adventure to deal in other terms with the law in this case, his experience will at length sufficiently discover his mistake. Now, 'tis manifest, that this relates to the case of justification,

[f] Here is the second, namely, The law attempting to exercise its commanding power over the believer, requires him to do good works, and to keep the commandments, if he will obtain salvation. This comes in natively in the second place. The author could not, reasonably, rest satisfied with the believer's being delivered from the curse of the covenant of works, from the debt owing to divine Justice, according to its penal sanction: if he had, he would have left the afflicted still in the lurch, in the point of justification, and of inheriting eternal life; he would have proposed Christ to him, only as a half-saviour, and left as much of the law's plea behind without an answer, as would have concluded him incapable of being justified before God, and made an heir of eternal life: for the

law, as it is the covenant of works, being broken, hath a twofold demand on the sinner, each of which must be answered, before he can be justified. The one is a demand of satisfaction for sin, arising from, and according to its penal sanction: this demand was made in the preceeding case, and solidly answered. But there remains yet another, namely, the demand of perfect obedience, arising from, and according to the settled CONDITION of that covenant: and the afflicted must have wherewith to answer it also: otherwise he shall still sink in deep mire, where there is no standing. For as no judge can absolve a man, merely on his having paid the penalty of a broken contract, to which he was obliged, by and attour the fulfilling of the condition; so no man can be justified before God, nor have a right to life, till this demand of the law be also satisfied in his case. Then, and not till then is the law's mouth stopped in point of his justification. Thus Adam, before his fall, was free from the curse; yet neither was, nor could he justified and entitled to life, until he had run the course of his obedience, prescribed him by the law as a covenant of works. Accordingly, we are taught, that God justi-

feth sinners, not only by imputing the satisfaction, but also the OBEDIENCE of Christ unto them. Westminster confess. chap. xi. art. i.

"And that justification is an act of God's free grace, wherein he not only pardoneth all our sins, but accepteth us as righteous in his sight." Short. catech.

Here then is the second demand of the law, namely the demand of perfect obedience respecting the case of justification no less than the demand of satisfaction for sin. And it is proposed in such terms as the scripture useth to express the self-same thing by, Luke x. 28. 'This do, and thou shalt live.' Matth. xix. 17. 'If thou wilt enter into life, keep the commandments.' In both which passages our Lord proposeth this demand of the covenant of works, for the conviction of the proud Legalists with whom he there had to do. And the truth is that the terms, in which this demand stands here conceived, are so very agreeable to the stile and language of the covenant of works, expressed in these texts and elsewhere, that the law, without receding in the least from the propriety of expression, might have addressed innocent Adam, in the very same terms; changing only the word salvation into life, because he was not yet miserable; and so saying to him, 'good works must be done, and the commandments must

be kept, if thou wilt obtain life.' What impropriety there could have been in this saying, while as yet there was no covenant known in the world, but the covenant of works, I see not. Even innocent Adam was not, by his works to obtain life, in the way of proper merit; but in virtue of compact only.

Now, this being the case, one may plainly perceive, that in the true answer to it, there can be no place for bringing in any holiness, righteousness, good works, and the keeping of the commandments, but Christ's only; for nothing else can satisfy this demand of the law. And if a believer should acknowledge the necessity of his own holiness and good works, in this point, and so set about them in order to answer to this demand; then he should grossly and abominably pervert the end for which the Lord requires them of him; putting his own holiness and obedience in the room of Christ's imputed obedience. And so should he fix himself in the mire, out of which he could never escape, until he gave over that way, and betook himself again to what Christ alone has done, for satisfying this demand of the law. But that the excluding of our holiness, good-works, and keeping of the commandments, from any part in this matter, militates nothing against the absolute necessity of holiness in its proper place, [without

you, and say, I am already saved (g) before thou

which, in men's own persons, no man shall see the Lord] is a point too clear among sound Protestant divines, to be here insisted upon.

And hence our author could not instruct Neophytus, to say, in this conflict with the law or covenant of works, 'It is my sincere resolution in the strength of grace to follow peace with all men, and holiness. Neither would any sound Protestant divine have put such an answer into the mouth of the afflicted in this case: knowing that our evangelical holiness and good works, [suppose we could attain unto them before justification] would be rejected by the law, as filthy rags: forasmuch as the law acknowledgeth no holiness, no good works, no keeping of the commandments; but what is every way perfect; and will never be satisfied with sincere resolutions, to do, in the strength of grace to be given; but requires doing in perfection, in the strength of grace already given. Gal. iii. 12. Therefore our author sends the afflicted unto Jesus Christ, the surety for all that's demanded of him by the law or covenant of works; and teaches him in this case to plead Christ's works, and keeping of the commands: and this is the only safe way,

which all true christians will find themselves obliged to take, at long run, in this conflict.

The difficulty raised on this head, is owing to that antiscriptural principle, 'That believers are under the commanding power of the covenant of works;' which is overthrown before.

The case itself, and the answer to it at large, is taken from Luther, 'Sermon of the lost sheep,' pag. [mili] 77, 78. and 'Sermon upon the hymn of Zacharias,' page [mili] 50.

[g] Saved, to wit, really, though not perfectly; even as a drowning man is saved when his head is got above the water, and he leaning on his deliverer, is making towards the shore: in this case the believer hath no more need of the law, or covenant of works, than such a man hath of one, who, to save him, would lay a weight upon him, that would make him sink again beneath the stream. Observe the manner of speaking and reasoning used upon this head, Tit. iii. 5. 'Not by works of righteousness, which WE have DONE, but according to his mercy he SAVED US, by the washing of REGENERATION, and RENEWING of the Holy Ghost,' Eph. ii. 8, 9, 10. 'for by grace

ARE ye SAVED, through faith-----not of WORKS, lest any man should boast. FOR we are his workmanship, created in Christ Jesus UNTO good works. Here (1.) 'Tis undeniable, especially according to the original words, that the apostle asserts believers to be saved already, [2.] Denying that we are saved by works which we have done, he plainly enough intimates, that we are saved by the works which Christ hath done. [3.] He argues against salvation by our works, upon this very ground, that our good works are the fruit following our being saved, and the end for which we are saved, thus, he, at once, overthroweth the doctrine of salvation by our good works, and establisheth the necessity of them, as of breathing, and other actions of life, to a man saved from death. [4.] He sheweth that inherent holiness is an essential part of salvation, without which it can no more consist, than a man, without a reasonable soul: for according to the apostle, we are saved by our being regenerated, renewed, created in Christ Jesus, unto good works. And so is our justification also, with all the privileges depending thereupon. In one word, the salvation bestowed on believers comprehends both holiness and happiness. Thus the apostle Peter disapproves that principle, [Acts xv. 1.

Except ye be circumcised after the manner of Moses, ye cannot be SAVED]. from his own observation of the contrary, namely, that God purified the hearts of the Gentiles by faith, verse 9. adding for the part of the Jews, who were circumcised, verse 11. "We believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they," i. e. even as they were saved, to wit, by faith without the works of the law. And the apostle Paul, encountering the same error carries on the dispute in these terms, that a man is not justified by works, Gal. chap. ii. and iii. From whence one may conclude, that justification doth no further differ from salvation, in the scripture sense, than an essential part from the whole.

This is the doctrine of holy Luther, and of our author after him, upon this head, here and elsewhere. And the disuse of this manner of speaking, and the setting of salvation, so far from justification, as heaven is from earth, are not without danger, as leaving room for works to obtain salvation by.

"They that believe, have already everlasting life, and therefore undoubtedly justified and holy, without all their own labour," Luther choſe ſerm. 10. pag. [mibi] 113. "How has God then remedied thy mi-

camest : therefore I have no need of thy presence (h), for in Christ I have all things at once ; neither need I

fery ? he has forgiven all my sinnes, and freed me fra the reſard thereof, and made me righteous, hale, and happy to live for ever, and that of his free grace allenarly be the merits of Jeſus Chriſt, and working of the haly Ghaift." Mr James Melvil's catech. propine of a paſtor, page 44.

" Now being made truly and really partakers of Chriſt and his righteouſneſs, by faith only, and ſo juſtified, ſaved, and counted truly righteous---we are to ſee, what God craveth of us in our awin part, to witneſs our thankfulneſs." Mr John Davidſon's catech. pag. 27. See Palat. catech. q. 86.

" God delivereth his elect out of it, (viz. the eſtate of ſin and miſery) and bringeth them into an eſtate of ſalvation by the ſecond covenant." Larger catech. q. 30. And ſurely one cannot be in a ſtate of ſalvation, who is not really ſaved ; more than one can be in a ſtate of health and liberty who is not really ſaved from ſickneſs and ſlavery. " Thoſe whom God hath predeſtinated unto life, and thoſe only he is pleaſed, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that ſtate of ſin and death, in which they are by nature,

to grace and ſalvation----- effectually drawing them to Jeſus Chriſt," Weſt. Confeſſ. chap. 10. art. 1. Whence one may eaſily perceive, That a ſinner, drawn to Jeſus Chriſt, is ſaved ; though not yet carried to heaven.

(h) A good reaſon why a ſoul united to Jeſus Chriſt, and already ſaved by him, really, though not perfectly, hath no need of the preſence of her firſt huſband the law or covenant of works : namely, becauſe ſhe hath, in Chriſt her head and preſent huſband, all things neceſſary to ſave her perfectly ; that is to make her compleatly holy and happy. If it were not ſo, believers might yet deſpair of attaining to it : ſince Chriſt ſhareth his office of Saviour with none ; neither is there ſalvation in any other, whether in whole or in part, Acts iv. 12. But ſurely believers have all that is neceſſary to compleat their ſalvation, in Jeſus Chriſt ; forasmuch as he of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption ; in the compaſs of which, there is ſufficient proviſion for all the wants of all his people. It is the great ground of their comfort that it pleaſed the Father ' that IN HIM ſhould all fulneſs dwell,' Col. i. 19. And it becomes them, with their

any thing more that is necessary (i) to salvation *. He
* Choice form. page 99, 100, 101.

whole hearts to approve of the design and end of that glorious and happy constitution; to wit, that, 'he that glorieth, may glory in the Lord,' 1 Cor. i. 31. 'Tis true, that fullness is so far from being actually conveyed in the measure of every part, into the persons of believers, at once; that the stream of conveyance will run through all the ages of eternity in heaven, as well as on earth. Nevertheless, whole Christ, with all his fulness, is given to them at once: and therefore they have all necessary for them at once in him as their head, 1 Cor. iii. 21. 'All things are yours,' Philip iv. 18. 'I have all and abound,' 2 Cor. vi. 10. 'As having nothing, yet possessing all things,' Col. ii. 10. 'And ye are complete IN HIM, which is the Head.'

[i] But are not personal holiness and godliness, good works, and perseverance in holy obedience, justified out at this rate as unnecessary? No by no means. For Christ is the only fountain of holiness, and the cause of good works, in these who are united to him: so that, where union with Christ is, there is personal holiness infallibly; there they do good works, (if capable of them)

and persevere therein: and where it is not, all pretences to these things are utterly vain. Therefore are ministers directed to prosecute such doctrines and make choice of such uses, especially, "as may most draw souls to Christ, the fountain of light, holiness and comfort." Directory Tit. Of the preaching the word. 'As we willingly spoyle ourselves of all honour and glory of our awin creation and redemption to do we also of our regeneration and sanctification; for of ourselves we are not sufficient to think one guide thocht; but he quha hes begun the wark in us, is only he that continues us in the same, to the praise and glory of his undeserved grace. Sa that the cause of guide workis, we confess to be not our free will, but the Spirit of the Lord Jesus, who dwelling in our hearts in trewe faith, bringis furth sik warkis, as God has prepared for us to walk in. For this we maiste boldelie affirme, that blasphemy it is to say, that Christ abides in the heartes of sik, as in whom there is no spirite of sanctification." Old Confess. art. 12, 13. M. What is the effect of thy faith? C. ----- That Jesus Christ his Son came down into this world, and accomplished

ALL things which were necessary for our SALVATION.' The manner to examine children. &c. quest. 3. "Whether we look to our justification or sanctification, they are wholly wrought and perfected by Christ, in whom we are compleit, howbeit after a diverse sort." Mr John Davidson's catech. page 34. The truth is, personal holiness, godliness, and perseverance, are parts of the salvation already bestowed on the believer; and good works begun, the necessary fruit thereof. See the preceeding note, and page 153. note [q]. And he hath in Christ his head, what infallibly secures the conservation of his personal holiness and godliness: his bringing forth of good works still, and perseverance in holy obedience; and the bringing of the whole to perfection in another life, and so completing the begun salvation. If men will, without warrant from the word, restrain the term salvation to happiness in heaven; then all these, according to the doctrine here taught, are necessary to salvation, as what of necessity must go before it, in subjects capable: since, in a salvation carried on by degrees, what is, by the unalterable order of the covenant, first conferred on a man, must necessarily go before that which, by the same unalterable order, is conferred on him in the last place. But, in the sense of

Luther and our author, all these are comprehended in the salvation itself. For justifying of which, one may observe, That when the salvation is completed, they are perfected, and the saints in glory work perfectly good works, without interruption, throughout all eternity: for they were the great end, God designed to bring about by the means of salvation. To the scripture texts adduced, in the preceeding note, add 2 Tim. ii. 10. 'I endure all things for the elect's sake, that they may also obtain the salvation which is in Jesus Christ, with eternal glory.' Here is a spiritual salvation plainly distinguished from eternal glory. Compare 1 Pet. i. 8, 9. 'Believing, ye rejoice---Receiving the end of of your faith, even the salvation of your souls.' This receiving of salvation, in the present time, is but the accomplishment of that promise, in part, Acts xvi. 31. 'Believe on the Lord Jesus Christ, and thou shalt be saved;' which, I make no question, bears a great deal of salvation, communicated on this side death, as well as beyond it, Matth. i. 21. 'He shall save his people from their sins.' Thus salvation comprehends personal holiness and godliness. And the scripture holds out good works, 'as things that accompany salvation,' Heb. vi. 9. and as the fruit of it, Luke i. 71, 74, 75. 'That

is my righteousness, my treasure and my work (k) : I confesse, O law, that I am neither godly nor righteous (l) : but yet this I am sure of, that he is godly and righteous for me (m). And to tell the truth, 'O law

we should be saved from our enemies--being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness before him, all the days of our life.' For it is an everlasting salvation, Isa. xlv. 17. importing a perseverance in holy obedience to the end.

[k] My righteousness, upon which I am justified; my treasure, out of which all my debt to the law, or covenant of works, is paid; and my works, whence my righteousness ariseth, and which I can, with safety and comfort, oppose to the law-demand of work. "The law of God we confesse and acknowledge maist just, maist equal, maist halie, and maist persfite, commanding thir thingis, quhilk being wrocht in perfectionn, were abill to bring man to eternal felicity. Bot our nature is sa corrupt, sa weake, and sa unperfite, that we are never abill to fulfill the warkis of the law in perfection,---And therefore it behovis us to apprehend Christ Jesus, with his justice (i. e. righteousness) and satisfaction, wha is the end and accomplishment of the law." Old Confess. art. 15.

[l] Namely, in the eye

of the law, which acknowledgeth no godliness nor righteousness, but what is every way perfect, Rpm. iv. 5,---believeth on him that justifieth the UNGODLY." And to plead any other sort of godliness or righteousness in the conflict of conscience with the law, is vain, Gal. iii. 10.

[m] i. e. Christ hath perfect purity of nature and life, which is all that the law can demand in point of conformity and obedience to its commandments: he was born holy, and he lived holy in perfection. Now, both these are imputed to believers, not in point of sanctification, but of justification: for without the imputation of them both, no flesh could be justified before God; because the law demands of every man purity of nature, as well as purity of life, and both of them in perfection: and since we have neither the one nor the other in ourselves, we must have both by imputation, else we must remain under the condemnation of the law. So the Palatine catechism, "Q. How art thou righteous before God? A. The perfect satisfaction, righteousness, and holiness of

I am now with him in the bride-chamber, where it maketh' no matter (n) what I am, or what I have done; but what Christ my sweet husband is, hath done, and doth for me [o] : and therefore 'leave off, law, to dispute with me, for by faith I apprehend him, who hath apprehended me, and put me into his bosom.' Wherefore, 'I will be bold to bid Moses with his tables, and all lawyers with their books, and all men with their works, hold their peace and give place [p] : ' so that I say unto thee. O law, be

Christ is imputed and given unto me, as if I had neither committed any sin, neither were there any blot or corruption cleaving unto me. Q. 60. The use--If Satan yet lay to my charge, Altho' in Christ Jesus thou hast satisfied the punishment which thy sins deserved, and hast put on his righteousness by faith; yet thou canst not deny, but that thy nature is corrupt, so that thou art prone to all ill, and thou hast in thee the seeds of all vices: Against this temptation this answer is sufficient, That by the goodness of God not only perfect righteousness, but even the HOLINESS of Christ also is imputed and given unto me, &c." Ibid. The satisfaction, righteousness and holiness of Christ alone is my righteousness, in the sight of God, Ibid. quest. 61.

[n] Viz. to the law or covenant of works, which hath

no power over me, who am now married to another.

[o] Luther expresseth it thus, "What I am, or what I ought to do, and what not to do; but what Christ himself is, ought to do, and doth."

[p] Moses with his tables. Here is no more, in the sense of Luther and our author, but the law, as it is the covenant of works: the which, who so in the conflict of conscience with it, can treat at this rate, he is strong in faith, and happy is he. Consider the scripture phrase, John v. 46. "There is one that accuseth you, even MOSES, in whom ye TRUST." Compare Rom. ii. 17. "Behold, thou art called a Jew, and RESTEST in the law." By Moses here, is not meant the person of Moses; but Moses' law, which the carnal Jews trusted to be saved and justified by; that is plainly, by the law, as it is the covenant

gone: and if it will not be gone, thrust it out by force; saith Luther † [q].

And if sin offer to take hold of you, as David said his did on him, Psal. xl. 12. then say you unto it, Thy strength, O sin, is the law, 1 Cor. xv. 56 and the law is dead to me. So that, O sin, thy strength is gone; and therefore, be sure, thou shalt never be able to prevail against me, nor do me any hurt at all [r]

† Choice sermon page 42, 99.

is the covenant of works. And it is in our author's judgement, the law was given on mount Sinai as the covenant of works, page 70. And he shews, That although Luther and Calvin [too] do thus exempt a believer from the law, in the case of justification, and as it is the covenant of works; yet do they not so out of the case of sanctification, and as it is the law of Christ. And so, at once, clears them and himself from that odious charge which some might find in their heart to fix upon them from such expressions.

[q] Luther's words are, Then it is time to send it [the law] away, and if it will not give place, &c. See the preceding note.

(r) Here is the use to be made of the same former doctrine, in the conflict of conscience with sin. Guilt, even the guilt of revenging wrath, is the handle by which, in this conflict, sin offers to take hold of the believer, as it did of David,

Psal. xl. 12. who, in that psalm, speaks as a type of Christ, on whom the guilt of the elect's sin was laid. Now, in respect of that guilt the strength of sin is the law, or covenant of works, with its cursing and condemning power: from which, since believers are delivered, that strength of sin is gone as to them; they are free from the GUILT OF SIN, and condemning wrath of God, Westm conf. ch. 20. art. 1. the revenging wrath of God, and that perfectly, in this life. Larg. catech. q. 77. Whence it necessarily follows, that sin, in this attack, can never prevail, nor really hurt them, in this point; since there neither is, nor can be, any such guilt remaining upon them. How sin may otherwise prevail against a believer, and what hurt it may do him in other respects, the author expressly teaches, elsewhere. In the manner of expression, he follows famous divines, whose names are in honour in the church of Christ.

And if Satan take you by the throat, and by violence draw you before God's judgment-seat; then call to your husband Christ, and say, Lord, I suffer violence, make answer for me, and help me. And by his help you shall be enabled to plead for yourself after this manner: O God the Father, I am thy Son Christ's; thou gavest me unto him, and hast given unto him all power both in heaven and in earth, and hast committed all judgment to him: and therefore I will stand to his judgment, who saith, 'he came not to judge the world, but to save it;' and therefore he will save me, according to his office. And if the jury (s) should (t) bring in their verdict that they have found you guilty; then speak to the judge, and say* In case any must be condemned for my transgressions, it must needs be Christ, and not I (u); for albeit I have committed them, yet he hath undertaken and bound himself to answer for them, and that by the consent and goodwill of God his Father: and indeed he hath fully satisfied for them. And if all this will

* Ber Ochm. serm. of Predest.

God saith unto me, I will forgive thee thy sin, neither shall thy sins hurt thee." Luther. catech. serm. page [mihi] 40. "Forasmuch as Jesus Christ hath, by one infinite obedience, made satisfaction to the infinite majesty of God, it followeth that my iniquities can no more fray nor trouble me, my accounts being assuredly razed by the precious blood of Christ." Beza, conf. point 4. art. 10. "Even as the viper that was upon Paul's hand, tho' the nature of it was to kill presently, yet when God had charmed it, you see it hurt him not; so it is with sin;

though it be in us, and though it hang upon us, yet the venom of it is taken away, it hurts us not, it condemns us not." Dr. Preston of faith, p. 51. Hear the language of the Spirit of God, Luke x. 19. and "NOTHING shall by ANY means hurt you. Nothing shall hurt their souls, as to the favour of God, and their eternal happiness," saith the author of the Suppl. to Pools annot. on the text.

[f] The ten commandments.

[t] By your own conscience.

[u] See p. 108. note [n].

not serve the turn to acquit you, then add moreover, and say, As a woman, that is conceived with child, must not suffer death because of the child that is within her; no more must I, because I have conceived Christ in my heart, though I have committed all the sins in the world (x).

And if death creep upon you, and attempt to devour you; then say, Thy sting, O death, is sin: and Christ my husband hath fully vanquished sin, and so deprived thee of the sting: and therefore do I not fear any hurt that thou, O death, canst do unto me. And thus you triumph with the apostle, saying, 'Thanks be unto God, who hath given me the victory, thro' our Lord Jesus Christ,' 1 Cor. xv. 56, 57.

And thus have I also declared unto you how Christ, in the fulness of time, performed that which God before all time purposed, and in time promised, touching the helping and delivering of fallen mankind.

And so have I also done with the law of faith.

[x] Gal. iv. 19. 'My little children, of whom I travel in birth again, until Christ be formed in you,' Col. i. 17. 'Christ, in you, the hope of glory.'

Of the Law of Christ.

- § 1. The nature of the law of Christ. § 2. The law of the ten commandments, a Rule of Life to believers. § 3. Antinomian objections answered. § 4. The necessity of Marks and Signs of grace. § 5. Antinomian Objections answered. § 6. Holiness and good Works attained to only by Faith. § 7. Slavish Fear and servile Hope, not the Springs of true Obedience. § 8. The efficacy of Faith for Holiness of Heart and Life. § 9. Use of Means for strengthening of Faith. § 10. The distinction of the Law of Works and Law of Christ, applied to six Paradoxes. § 11. The use of that Distinction in Practice. § 12. That Distinction a Mean betwixt Legalism and Antinomianism. § 13. How to attain to assurance. § 14. Marks and Evidences of true Faith. § 15. How to recover lost Evidences. 16. Marks and Signs of Union with Christ.

§ 1. Nom. **T**HEN, Sir, I pray proceed to speak of the law of Christ: and first let us hear what the law of Christ is?

Evan. The law of Christ, in regard of substance and matter, is all one with the law of works, or covenant of works. Which is scattered thro' the whole bible, and summed up in the decalogue or ten commandments, commonly called * the moral law, containing such things as are agreeable to the mind and will of God, to wit, piety towards God, charity towards our neighbour, and sobriety towards ourselves. And therefore was it given of God to be a true and

* Bolton's true bounds, page 47, 73.

eternal rule of righteousness, for all men of all nations and at all times † : So that evangelical grace directs a man to no other obedience than that whereof the law of the ten commandments is to be the rule † [2].

† Bastin. cat. page 19. † Reynold's use of the law, page 332.

[a] The author here teacheth, that the matter of the law of works, and the law of Christ, is one, to wit, the ten commandments, commonly called the moral law. See page 12. note [a] ; and that this law of the ten commandments was given of God, and so of divine authority, to be a rule of righteousness, for men to walk by ; a true rule, agreeable, in all things, to the divine nature and will ; an eternal rule, indispensable, ever to continue, without interruption for any one moment : and that for ALL men, good and bad, saints and sinners ; of ALL nations, Jews and Gentiles ; and at ALL times, in all ages, from the moment of man's creation before the fall, and after the fall, before the covenant of works, under the covenant of works, and under the covenant of grace, in its several periods. Thus he asserts this great truth, in terms used by orthodox divines ; but with a greater variety of expression than is generally used upon this head ; the which serves to inculcate it the more. And speaking of the ten commandments, he de-

clares in these express words page 354. " That neither hath Christ delivered believers any otherwise from them, than as they are the Covenant of works." The scope of this part of the book, is to shew, that believers ought to receive them as the law of Christ, whom we believe to be, with the Father, and the holy Ghost, the eternal Jehovah, the supreme, the most High God : and consequently as a law, having a commanding power, and binding force upon the believer, from the AUTHORITY OF GOD ; and not as a simple passive rule, like a workman's rule, that hath no authority over him, to command and bind him to follow its direction. Nay, our author owns the ten commandments to be a law to believers, as well as others, again and again commanding, requiring, forbidding, reproving, condemning sin, to which believers must yield obedience, and fenced with a penalty, which transgressing believers are to fear as being under the law to Christ. Those things are so manifest, that 'tis quite beyond my reach

Nom. But yet, Sir, I conceive, that tho' (as you say) the law of Christ, in regard of substance and matter, be all one with the law of works, yet their forms do differ.

Evan. True indeed, for (as you have heard) the law of works speaketh on this wise, 'Do this, and thou shalt live; and if thou do it not, then thou shalt die the death.' But the law of Christ speaketh on this wise, Ezek. xvi. 6. 'and when I passed by thee, and saw thee polluted in thine own blood; I said unto thee, when thou wast in thy blood, live.' John xi. 26. 'And whosoever liveth and believeth in me, shall never die.' (b) Eph. v. 1, 2. 'Be ye

to conceive, how, from the author's doctrine on this head and especially from the passage we are now upon, it can be inferred that he teacheth, That the believer is not under the law as a rule of life; or can be affirmed, that he doth not acknowledge the law's commanding power, and binding force upon the believer, but makes it a simple passive rule to him: unless the meaning be, that the author teacheth, "That the believer is not under the covenant of works as a rule of life; or, That the law, as it is the covenant of works, is not a rule of life to the believer; and that he doth not acknowledge the commanding power, and binding force of the covenant of works, upon the believer; nor that obedience is commanded him upon the pain of the curse, and bound upon him with the cords of

the threatening of eternal death in hell:" for otherwise, it is evident that he teacheth the law of the ten commandments to be a rule of life to a believer, and to have a commanding and binding power over him. Now, if these be errors, the author is undoubtedly guilty; and if his sentiments on these heads were proposed in those terms, as the thing itself doth require, no wrong would be done him therein: but that these are gospel-truth, appears from what is already said; and contrary doctrines do all issue out of the womb of that dangerous position, "That the believer is not set free, both from the commanding and condemning power of the covenant of works;" of which before, See more, page 27. note (a), and page 31. note (c).

[b] These texts are adduced to shew that they

therefore followers of God, as dear children; and walk in love, as Christ hath loved us.' And 'If ye love me, keep my commandments,' John xiv. 44. And if they break my statutes, and keep not my commandments then will I visit their transgression with a rod, and their iniquity with stripes; nevertheless, my loving kindness will I not utterly take away from him, nor suffer my faithfulness to fail,' Psal. lxxix. 32, 33. Thus you see, that both these laws agree in saying, 'Do this;' but here is the difference; the one saith, 'Do this and live,' and the other saith, 'Live, and do this;' the one saith, 'Do this for life; the other saith, 'Do this from life'; the one saith, 'If thou do it not, thou shalt die;' the other saith, 'If thou do it not, I will chastise thee with the rod.' (c) The one is to be delivered by God, as he is Creator out of Christ, only to such as are out of Christ; the other is to be delivered by God, as he is a Redeemer in Christ, only to such as are in Christ. (d). Wherefore, neighbour Neophytus,

whom the law of the ten commandments is given, as the law of Christ, are those who have already received life, even life that shall never end; and that of God's free gift, before they were capable of doing good works; who therefore need not to work from life. "The preface to the ten commandments teacheth us, that because God is the LORD, and our GOD, and redeemer, Therefore we are bound to keep all his commandments. Luke i. 74. That we being delivered out of the hands of our enemies might serve him without fear. 1 Pet. i. 15. As he that hath called you is holy

so be ye holy. Because it is written, be ye holy, for I am holy. Forasmuch as ye know, that ye were not redeemed with corruptible things---but with the precious blood of Christ." Short. catech. with the scriptures at large.

[c] See page 152. note (o) and (g). Of this penalty of the law of Christ, the author treats afterwards.

(d) To direct the believer, how to receive the law of the ten commands, with application to himself, he assigns this difference betwixt the law of works, and the law of Christ: The one, to wit, the law of works, is the law of the ten commandments,

sith that you are now in Christ, beware that you re-

but supposed to be delivered by God, as he is creator out of Christ; and so standing in relation to man, only as creator, not as redeemer: the other, to wit, the law of Christ, is the same law of the ten commandments, but supposed to be delivered by God, as he is not only creator, but redeemer in Christ. And although the notion of creator doth not imply that of redeemer, yet the latter implies the former; as he is redeemer, he is sovereign Lord creator, else we are yet in our sins; for none of inferior dignity could remove our offence or guilt; but the word of truth secures this foundation of believers safety and comfort, Isa. xlv. 6.

'Thus saith the Lord, the King of Israel, and his REDEEMER, the LORD of hosts, I am the first. and I am the last, and besides me there is no God.' v. 24. 'Thus saith the LORD thy REDEEMER, and that formed thee from the womb. I am the LORD that MAKETH ALL THINGS, that stretcheth forth the heavens alone, that spreadeth abroad the earth by himself.' Chap. liv. 5. 'Thy maker is thine husband.'

Now, the law of the ten commandments is given, the former way, only to unbelievers; or such as are out of Christ; the latter way, only to believers, or such as

are in Christ. And to prove, whether this be a vain distinction, or one; not needs but to consult the conscience, when thoroughly awakened, whether it is all a case to it, to receive the law of the ten commandments in the thunders from mount Sinai, or in the still small voice out of the tabernacle, that is, from an absolute God; or from a God in Christ.

'Tis true, unbelievers are not under the law, as it is the law of Christ: and that is their misery; even as it is the misery of the slaves, that the commands of the master of the family, tho' the matter of them be the very same to them, and to the children; yet they are not fatherly commands to them, as they are to the children, but purely masterly. And they are not hereby freed from any duty, within the compass of the perfect law of the ten commandments: for these commands are the matter of the law of works, as well as of the law of Christ. Neither are they thereby exempted from Christs authority and jurisdiction: since the law of works is his law, as he is, with the Father and holy Ghost, the sovereign Lord creator; yea, and even as Mediator, he rules in the midst of his enemies, and over them, with a rod of iron.

receive not the ten commandments at the hands of God out of Christ; nor yet at the hands of Moses; but only at the hands of Christ; and so shall you be sure to receive them as the law of Christ (e).

Nom. But, Sir, may not God out of Christ deliver the ten commandments, as the law of Christ.

Evan. O no; for God out of Christ stands in relation to man; according to the tenor of the law as it is the covenant of works, and therefore can speak to man on no other terms, than the terms of that covenant (f).

(e) The receiving of the ten commandments, at the hands of Christ, is here opposed, 1. To the receiving of them at the hands of God out of Christ. 2. To the receiving of them at the hands of Moses, namely, as our lawgiver. The first is a receiving of them immediately from God without a mediator; and so receiving of them as the law of works: the second is a receiving of them from Christ, the true mediator, yet immediately, by the intervention of a typic alone; and so is a receiving of them as the law of Moses, the typical mediator, who delivered them from the ark or tabernacle. To this it is, and not to the delivering of them from mount Sinai, that the author doth here look, as is evident from his own words page 251. The former manner of receiving them is not agreeable to the state of real believers since they never were, nor are, given in that manner, to believers in Christ, but only to unbelievers; whether under the Old or New

Testament. The latter is not agreeable to the state of New Testament believers; since the true mediator is come, and is sealed of the Father, as the great prophet, to whom Moses must give place, Matth. xvii. 5. Acts iii. 22. See page 261. also see Turret. loc. 11. quæst. 24. th. 15. However the not receiving of Moses as the lawgiver of the Christian church, carries no prejudice to the honour of that faithful servant; nor to the receiving of his writings, as the word of God; they being of divine inspiration, yea, and the fundamental divine revelation.

[f] This plainly concludes, that to receive the law of the ten commandments from God, as creator out of Christ, is to receive them as the law, or covenant, of works; unless men will fancy, that after God hath made two covenants, the one of works, the other of grace, he will yet deal with them neither in the way of the one nor of the other.

§ 2. *Nom.* But, Sir, why may not believers amongst the Gentiles receive the ten commandments as a rule of life, at the hands of Moses, as well as the believers amongst the Jews did.

Evan. For answer hereunto, I pray you consider †, that the ten commandments, being the substance of the law of nature (g) engraven in the heart of man in innocency, and the express idea,* or representation of God's own image, even a beam of his own holiness, they were to have been a rule of life both to Adam and his posterity, though they never had been the covenant of works (h): but being become the co-

† Bolton's true bounds, page 77. * Perk on Gal. iv. 5. alledged by Dr Tay. Reg. V. 1. page 211.

[g] Calling the ten commandments but the substance of the law of nature, he plainly intimates, that they were not the whole of that law; but that the law of nature had a penal sanction. Compare his speaking of the same ten commands, still as the substance of the law of works, and of the law of Christ, pag. 235, 236. Indeed he is not of that opinion, that a penal sanction is inseparable from the law of nature. That would put the glorified saints, and confirmed angels, in heaven [to say nothing more] under a penal sanction too; for without question they are, and will remain for ever, under the law of nature. The truth is, the law of nature is suited both to the nature of God, and the nature of the creature: and there is no place for a penal sanction

where there is no possibility of transgression.

[h] The ten commandments, being the substance of the law of nature, a representation of God's image and a beam of his holiness, behoved, for ever, unalterably to be a rule of life to mankind, in all possible states, conditions, and circumstances; nothing but the utter destruction of human nature and its ceasing to be, could divest them of that office; since God is unchangeable in his image and holiness. Hence their being a rule of life to Adam and his posterity, had no dependance on their becoming the covenant of works; but they would have been that rule, though there never had been any such covenant; yea, whatever covenant was introduced, whether of works or of grace; whatever form might

venant of works, they were to have been a rule of life to them as a covenant of works (i). And then, being as it were razed out of man's heart by his fall, they were made known to Adam, and the rest of the believing fathers, by visions and revelations, and so were a rule of life to him [k]; yet not as the cove-

be put upon them; they behoved still to remain the rule of life: no covenant, no form whatsoever, could ever prejudice this their royal dignity. Now, whether this state of the matter, or their being the covenant of works, which was merely accessory to them, and might never have been at all; is the firmer foundation, to build their being a rule of life upon, is no hard question to determine.

[i] And would have been so always to them all, till they had perfectly fulfilled that covenant; had they not been divested of that form unto believers, through Jesus Christ, their surety. To them they remain to be a rule of life, but not under the form of the covenant of works; but to unbelievers, they are, and still will be a rule of life under that form.

[k] And to them. One will not think strange to hear that the ten commands were, as it were razed out of man's heart, by the fall; if one considers the spirituality and vast extent of them, and that they were, in their perfection, engraven on the heart of man, in his creation; and doth with-

al take notice of the ruin brought on man, by the fall. Hereby he indeed lost the very knowledge of the law of nature; if the ten commandments are to be reckoned, as certainly they are the substance and matter of that law: although he lost it not totally, but some remains thereof were left with him. Concerning these the apostle speaks, Rom. i. 19, 20. and ii. 14, 15. And our author teacheth expressly, that the law is PARTLY known by nature, to wit, in its corrupt state, page 264. and here he saith, not simply, that the ten commandments were razed; though in another case, pag. 235. he speaks after that manner, where yet it is evident he means not a razing quite: but he says, They were as it were razed. But what are these remains of them in comparison with that body of natural laws; fairly written, and deeply engraven, on the heart of innocent Adam? If they were not as it were razed, what need is there of writing a new copy of them in the hearts of the elect, according to the promise of the new covenant, 'I will put

nant of works, as they were before his fall, and so continued until the time of Moses. And as they were delivered by Moses unto the believing Jews from the ark, and so as from Christ, they were a rule of life to them, until the time of Christ's coming in the flesh (1). And since Christ's coming in the flesh, they have been, and are to be, a rule of life, both to believing Jews and believing Gentiles, unto the end of the world, not as they are delivered by Moses, but as they are delivered by Christ; for when Christ the Son comes and speaks himself, then Moses the servant must keep silence; according as Moses himself foretold. Acts ii. 22. saying, 'A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall you hear in all things, which he shall say unto you[m].' And therefore, when the disciples seemed to desire to hear Moses and Elias (n) to speak, 'on the mountain Tabor, they were presently taken away; and a voice came out of the cloud saying, 'This is my beloved Son in whom I am well pleased, hear ye him,' Matth. xvii. 4. 5. As if

my laws into their hearts, and in their minds will I WRITE them,' Heb. x. 16. and viii. 10. Jer. xxxi. 33. What need was there of writing them in the book of the Lord, the bible, in which they are made known again to us; as they were to Adam and the believing fathers, the author speaks of, by visions and revelations: the latter being as necessary to them as the former is to us, for that end; since these supplied to them the want of the scriptures. As for those, who neither had these visions nor revelations given to them-

selves, nor the doctrine thereby taught communicated to them by other: it is manifest, they could have no more knowledge of those laws, than was to be found among the ruins of mankind in the fall.

[1] As to the delivering of the ten commandments from the ark or the tabernacle; see the sense of it and the scripture-ground for it, page 97, 98. note (v), and page 111, note [c].

[m] See upon this point, page 241, note (e).

[n] The former, the giver of the law; the latter, the restorer of it.

the Lord had said, you are not now to hear either Moses or Elias but my well beloved Son; and therefore I say unto you, 'Hear HIM (o).' And is it not said, Heb. i. 2. that 'in these days, God hath spoken to us by his Son?' and doth not the apostle say, 'Let the word of CHRIST dwell in you richly; and whatsoever you do, in word or deed, do all in the name of our LORD JESUS CHRIST,' Col. iii. 16, 17. The wife must be subject unto the husband, as unto Christ, ver. 18. (p); the child must yield obedience to his parents, as unto Christ, ver. 20. and the believing servant must do his master's business as Christ's business; for saith the apostle, 'Ye serve the Lord Christ; ver. 24. Yea, saith he to the Galatians, bear ye one another's burthens, and so fulfil the law of Christ,' Gal. vi. 2.

Ant. Sir, I like it very well, that you say, Christ should be a Christian's teacher, and not Moses; but yet I question, whether the ten commandments may be called the law of Christ; for where can you find them repeated, either by our Saviour, or his apostles, in the whole New Testament.

Evan. Though we find not that they are repeated in such a method, as they are set down in Exod. and Deut. yet so long as we find, that Christ and his apostles did require and command these things, that are therein commanded; and reprove and condemn those things that are therein forbidden; and that both by their lives and doctrines; it is sufficient to prove them to be the law of Christ (q).

[o] 'Which words establish Christ as the only doctor and teacher of his church; the only one whom he had entrusted to deliver his truths and will to his people; the only one to whom Christians are to hearken.' Sup. to

Pool's annot. on Mat. xvii. 5.

[p] 'Wives, submit yourselves unto your own husbands, as unto the Lord, Eph. v. 22.

(q) Whether or not this be sufficient to prove them to be the law of Christ hav-

Ant. I think indeed, they have done so, touching some of the commandments, but not touching all.

Evan. Because you say so, I intreat you to consider,

First, Whether the true knowledge of God required, John iii. 19 and the want of it condemned, 2 Thess. i. 8. and the true love of God, required, Matth. xxii. 38. and the want of it, reprov'd, John v. 42. and the true fear of God, required, 1 Pet. ii. 17. Heb. xii. 28. and the want of it, condemned, Rom. iii. 18. and the true trusting in God, required and the trusting in the creature, forbidden, 2 Cor. i. 9. 1 Tim vi 17. be not the substance of the first commandment.

And consider, 2dly, Whether the hearing and reading of God's word, commanded, John v. 39. Rev. i. 3 and prayer, required, Rom. xii. 12. 1 Thes. v. 17 and singing of psalms, required, Col iii. 16. Jam. v. 13. and whether idolatry, forbidden, 1 Cor.

ing a divine authoritative, binding power on men's consciences, notwithstanding of the term, doctrines, here used by the author, one may judge from these texts, Mat. vii. 28, 29. 'The people were astonished at his doctrine; for he taught them, as one having authority, and not as the scribes.' John vii. 16. 'My doctrine is not mine, but his that sent me.' Heb. i. 1, 2, 3. 'God, who at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, have in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom

also he made the worlds, who being the brightness of his glory, and the express image of his person, &c. Matth. xxviii. 18, 19, 20. 'All power is given unto me in heaven and earth: go ye therefore, and teach all nations---to observe all things whatsoever I have commanded you.' The original word, in the Old Testament, rendered law, doth properly signify a doctrine, Hence, Mat. xv. 9. 'Teaching for doctrines the commandments of men, i. e.' the laws and commands of men, for the laws and commands of God. Compare v. 4, 5, 6.

14. 1. John v. 21. be not the substance of the second commandment.

And consider, 3dly, Whether worshipping of God in vain, condemned, Matth. xv. 9. and using vain repetitions in prayer, forbidden, Matth. vi. 7. and hearing of the word only, and not doing, forbidden, Jam. i. 22. whether worshipping God in spirit and truth, commanded, John iv. 24. and praying with the spirit, and with understanding also, and singing with the spirit, and with understanding also, commanded, 1 Cor. xiv. 15. and taking heed what we hear, Mark iv. 24. be not the substance of the third commandment.

Consider, 4thly, Whether Christ rising from the dead, the first day of the week, Mark xvi. 2, 9. the disciples assembling, and Christ's appearing unto them, two several first days of the week, John xx. 19, 26. and the disciples coming together and breaking bread, and preaching afterwards on that day, Acts xx. 7. 1 Cor. xvi. 2. and John's being in the Spirit on the Lord's day, Rev. i. 10. I say, consider whether these things do not prove, that the first day of the week is to be kept as the Christian sabbath.

Consider, 5thly, Whether the apostle's saying, Children, obey your parents in the Lord, for this is right: Honour thy father and thy mother, which is the first commandment with promise, Eph. vi. 1, 2. and all these other exhortations, given by him and the apostle Peter; both to inferiors and superiors, to do their duty, either to other, Eph. v. 22, 25. and vi. 4, 5, 9. Coloss. iii. 18. to 22. Tit iii. 1. 1 Pet. iii. 1. and ii. 18. I say, consider, whether all these places do not prove, that the duties of the fifth commandment are required in the New Testament.

Here you see are five of the ten commandments; and as for the other five, the apostle reckons them up all together saying. 'Thou shalt not commit adultery, Thou shalt not kill. Thou shalt not flesh, Thou shalt not bear false witness, Thou shalt not

covet, Rom. xiii. 9. Now, judge you whether the ten commandments be not repeated in the New Testament; and so consequently whether they be not the law of Christ, and whether a believer be not under the law to Christ, or in the law thro' Christ; as the apostle's phrase is, 1 Cor. ix. 21.

§ 3. Ant. But yet, Sir, as I remember, both Luther and Calvin do speak, as though a believer were so quite freed from the law by Christ, as that he need not make any conscience at all of yielding obedience to it.

Evan. I know right well that Luther on the Galatians, page 59. saith, The conscience hath nothing to do with the law or works: and that Calvin in his Instit. page 403. saith, The consciences of the faithful, when their assurance of their justification before God is to be sought, must raise and advance themselves above the law, and forget the whole righteousness of the law, and lay aside all thinking upon works. Now, for the true understanding of these two worthy servants of Christ, two things are to be considered and concluded. First, That when they speak thus of the law, it is evident they mean only, in the case of justification. Secondly, That when the conscience hath to do with the law in the case of justification, it hath to do with it only as it is the covenant of works: for as the law is the law of Christ, it neither justifies nor condemns (r). And so, if you

[r] i. e. The law of the lege of believers, already ten commandments, commonly called the moral law, justified by grace, and set as it is the law of Christ, beyond the reach of condemnation; according to that neither justifies nor condemns men's persons, in the sight of God. How can it do either the one or the other as such; Since to be under it, as it is the law of Christ, is the peculiar privilege of believers, already justified by grace, and set beyond the reach of condemnation; according to that of the apostle, Rom. vii. 12. 'There is therefore now no condemnation to them which are in Christ Jesus.' But to say, That this makes the law of Christ despicable, is to forget the sovereign

understand it of the law, as it is the covenant of works, accordingly to their meaning; then it is most

authority of God in him; his matchless love, in dying for sinners; the endearing relations wherein he stands to his people; and, upon the one hand the enjoyment of actual communion and fellowship with God, and the many precious tokens of his love to be conferred on them, in the way of close walking with God; and upon the other hand, the want of that communion and fellowship, and the many fearful tokens of his anger against them for their sins. See chap. III. § 11. note [x]. All these belong to the law of Christ, and will never be despicable in the eyes of any gracious soul: tho' I doubt if ever hell and damnation were more despised in the eyes of others, than they are at this day, when believers and unbelievers are set so much on a level, with respect to these awful things.

As to the point of condemnation it is evident from scripture that no law can condemn those who are in Christ Jesus, Rom. viii. 1. 33. 34. And the law as it is the covenant of works, condemns all those who are not in Christ, but under the law, Gal. iii. 10. Rom. iii. 19. And particularly, it condemns every unbeliever; whose condemnation will be fearfully aggravated, by his

rejecting of the gospel offer: the which rejected offer, will be a witness against him in the judgement: in respect whereof, our Lord saith John xii. 48. 'The word that I have spoken, the same shall judge him in the last day, Compare chap. xv. 22. 'If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.' Therefore the law, which unbelievers still remain under, as a covenant of works, will condemn them with a double condemnation, John iii. 18. 'He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.' And hence it appears, that there is as little need of, as there is warrant for, a condemning-gospel. The holy Scripture states it as the difference betwixt the law and the gospel, that the former is the ministration of condemnation and death; the latter, the ministration of righteousness and life, 2 Cor. iii. 6, 7, 8, 9. Compare John xii. 47. 'If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.'

As to the point of justification; no man is, nor can be justified by the law. 113

true that they say; for why should a man let the law come into his conscience? That is, why should a man

true, the Neonomians or Baxterians, to wind in a righteousness of our own into the case of justification, do turn the gospel into a law, properly so called; and do tell us, that the gospel justifieth as a law; and roundly own what is the necessary consequent of that doctrine, to wit, that faith 'justifieth, as it is our evangelical righteousness, or our keeping the gospel law, which runs thus, He that believeth shall not perish.' Gibbon's sermon. ex. meth. p. 418. 421. But the holy scripture teacheth, that we are justified by grace, and by no law, nor deed, or work of a law properly so called, call it the law of Christ, or the gospel law, or what law one pleaseth: and thereby faith itself, considered as a deed or work of the law, is excluded from the justification of a sinner, and hath place therein, only as an instrument. Gal. iii. 11. 'That no man is justified by a law in the sight of God, it is evident,' Chap. v. 4. 'Whosoever of you are justified by the law, ye are 'alien from grace.' Rom. iii. 28. 'Therefore we conclude, that a man is justified by faith, without the deeds of a law.' Gal. ii. 16. 'Know-

ing that a man is not justified by works of a law.' I read a law, deeds, works, simply: because so the original words, used in these texts, do undeniably signify.

To this agrees Westminster. conf. chap. 11. art. 1. 'These whom God effectually calleth, he also freely justifieth --- not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience, in them, as their righteousness: but &c.'" Larp. catech. 9. 73. 'Faith justifies a sinner in the sight of God, not -- as if the grace of faith, or any act thereof, were imputed to him for his justification; but ONLY as it is an instrument by which he receiveth and applieth Christ and his righteousness.' Westminster. conf. chap. 19. art. 6. 'Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned; yet it is of great use to them, as well as others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly.'" From this last pas-

make any conscience of doing the law, to be justified thereby, considering it is a thing impossible? Nay, what need hath a man to make conscience of doing the law to be justified thereby, when he knows he is already justified another way? Nay, what need hath a man to make conscience of doing that law which is dead to him, and he to it? Hath a woman any need to make any conscience of doing her duty to her husband when he is dead; nay, when she herself is dead also? Or, hath a debtor any need to make any conscience of paying that debt which is already fully discharged by his surety? Will any man be afraid of that obligation which is made void*, the seal torn off, the writing effaced: nay, not only cancelled and crossed but torn in pieces (1), I remember, the apostle saith, Heb. x. 1. 2. * that, if the sacrifices which were offered in the Old Testament, could have made the comers thereunto perfect, and have purged the worshipers, then should they have had no more conscience of sins; that is, their conscience would not have accused them of being guilty of sins. Now the blood of Christ hath purged the conscience of a believer from all his sins (chap. ix. 14.) as they are transgressions against the covenant of works; and therefore, what need his conscience be troubled about that covenant? But now, I pray you, observe and take notice that although Luther and Calvin do thus exempt a believer from the law, in the case of justification, and as it is the law or covenant of works;

* Bolton's true bounds, page 31.

sage of the confession, two important points plainly offer themselves. (1.) That the law is a rule of life to believers, directing and binding them to duty, though they are neither justified nor condemned by it. [2.] That neither justifying nor

condemning belong unto the law, as a rule of life simply, but as a covenant of works. And these are the very points here taught by our author.

[1.] Col. ii. 14. 'Blotting out the hand writing--nailing it to his cross.'

yet do they not so, out of the case of justification and as it is the law of Christ.

For thus saith Luther on the Galatians, page 182. 'Out of the matter of justification, we ought with Paul,' Romans vii. 12. 14. 'to think reverently of the law; to commend it highly, to call it holy, righteous, just, good, spiritual and divine. Yea, out of the case of justification, we ought to make a god of it. (1)' And in another place, saith he, on the Galatians, pag. 5. There is a civil righteousness, and a ceremonial righteousness: yea, and besides these, there is another righteousness, which is the righteousness of the law, or of the ten commandments, which Moses teacheth; this also we teach after the doctrine of F A I T H. And in another place †, he, having shewed that believers, thro' Christ, are far above the law, adds; Howbeit, I will not deny but Moses sheweth to them their duties, in which respect they are to be admonished and urged; Wherefore such doctrines and admonitions ought to be among Christians, as it is certain there was among the apostles; whereby every man may be admonished of his state and office.

And Calvin having said (as I told you before) That Christians in the state of justification must raise and advance themselves above the law, adds; Neither can any man thereby gather that the law is superfluous to the faithful, whom notwithstanding it doth not cease to teach, exhort, and prick forward to goodness, although before God's judgment-seat it hath no place in their conscience.

Ant. But, Sir, if I forget not, Musculus saith, That the law is utterly abrogated*.

† Choice serm. page 103.

* Com. pla. fol. English.

119, 120.

[1] i. e. Raise your esteem of it to the highest pitch, and give it illuminated obedience. Compare it* with what is cited from the same Luther, concerning the law, page 113.

Evan. indeed. Musculus, speaking of the ten commandments, saith, If they be weak, if they be the letter, if they do work transgression, anger, curse and death; and if Christ, by the law of the spirit of life, deliver them that believed in him, from the law of the letter, which was weak to justify and strong to condemn, and from the curse, being made a curse for us; surely they be abrogated. Now this is most certain, that the ten commandments do no way work transgression, anger, curse and death, but only as they are the covenant of works (u). Neither hath

[u] According to the holy scripture, it is certain, that the law of the ten commandments hath an irritating effect, whereby they increase sin; and a condemning and killing effect, so that they work curse, death and wrath, called anger (it would seem in the language of our forefathers, when Musculus' common places were Englished. And it is no less certain, that Jesus Christ hath delivered believers from the law, as it hath these effects, Rom. xiv. 15. 'For if they which are of the law be heirs, faith is made void, and the promise made of none effect, because the law worketh wrath.' (cap. vii. 5, 6. 'For when we were in the flesh, the motions of sins which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law—that we should serve in newness of spirit, &c." Chap. viii.

2. 'For the law of the spirit of life, in Christ Jesus hath made me free from the law of sin and death.' Gal. iii. 13. 'Christ hath redeemed us from of the law, being made a curse for us.' If then the ten commandments have these effects not only as they are the covenant of works, but as they are the law of Christ, or a rule of life; then believers are altogether delivered from them, which is absurd and abominable doctrine. Therefore it evidently follows, that the ten commandments have these effects only as they are the covenant of works. The truth is, unto a gracious soul, the strongest possible temptation to Antinomianism, or casting off the ten commandments for good and all, would be to labour to persuade him, that they have these effects, not only as they are the covenant of works, but as they are the law of Christ; so that, take them what way he will,

Christ delivered believers any otherwise from them, than as they are the covenant of works. And therefore we may assuredly conclude, that they are no otherwise abrogated, than as they are the covenant of works (v) Neither did Musculus intend any o-

he shall find they have not only a curling, condemning and killing power, but also an irritating effect, increasing sin in him. Nevertheless, a Christian man's doing against them (which is the reverend Musculus his phrase, as cited by the author, in the following page) may be a transgression; for a man may transgress the law, tho' the motions of his sins be not by the law. And how such a man's sinning is more outrageous than an ungodly man's, will convincingly appear, if one measures the outrageousness of sinning by the obligations to duty lying on the sinner, and not by his personal hazard, which is a measure more becoming a slave than a Son.

[v] Thus our author hath proven, that the law of the ten commandments is a rule of life to believers; and hath vindicated Luther and Calvin from the opposite Antinomian error, as he doth Musculus also, in the following words; and that from their express declarations, in their own words. And here is the conclusion of the whole matter. To shew the judgement of other orthodox Protestant divines, on this head, against the Antinomians; it will

not be amiss to adduce a passage out of a system of divinity, commonly put into the hands of students not very many years ago, I am sure. 'It is one thing, saith Turretine, disputing against the Antinomians, to be under the law as a covenant; another thing, to be under the law as a rule of life. In the former sense, Paul saith, That we are not under the law, but under grace, Rom. vi. 14. as to its covenant-relation, curse and rigour; but in the latter sense we always remain bound unto it, though for a different end: for in the first covenant, man was to do this, to the end that he might live; but in the other, he is bound to perform the same thing, not that he may live, but because he lives.' Turret. loc. 11. quest. 24. thes. 7. View again, Westminster confess. chap. 19. art. 6. the words whereof are cited page 249. note (r). Hereunto agreeth our author's conclusion, viz. That believers are not any otherways delivered from the law of the ten commandments, but as they are the covenant of works. Now, how can those who oppose Antinomianism, on this head contradict the au-

therwise ; for faith he in the words following, it must not be understood, that the points of the substance of Moses' covenant are utterly brought to nothing (w) ; God forbid. For a christian man is not at liberty to do these things that are ungodly and wicked : and if the doing of these things the law forbids do not displease Christ ; if they be not much different (x), yea contrary if they be not repugnant, to the righteousness which we received of him ; let it be lawful for a christian man to do them ; or else not (y). But a christian man doing against those things which be commanded in the Decalogue, doth sin more outrageously, than he that should so do, being under the law (z) ; so far is he from being free from those things that be there commanded.

thor thereupon, but by asserting, ' That believers, are not delivered from the law, as it is the covenant of works, but that they are still under the power of the covenant of works? The which are principles as opposite to the received doctrine of orthodox protestant divines, and to the confession of faith, as they are to the doctrine of our author.

[w] i. e. That the particular precepts of the law of the ten commandments, called by Musculus the substance of the law-covenant, [com. p. 241. line penult.] are disannulled, and no more to be regarded.

[x] i. e. Very unsuitable.

[y] i. e. Or if they be, as certainly they are, displeasing to Christ ; most unsuitable, contrary and repugnant to the righteousness, which the believer hath received from Christ : then

they are by no means to be done.

[z] These are the words of Musculus still adduced by the author to shew, that that famous divine was no Antinomian ; and if they will not serve to clean him, but he must still be on that side, I apprehend orthodox protestants will be sorry for their loss of that great man. But tho' it be observed, that he speaks of doing against the things commanded in the law, but not against the law itself ; there is no hazard : for it is evident, that, by the law, Musculus understands the covenant of works, or, in his stile, Moses' covenant : and since he was not of opinion that believers are under the covenant of works, no, nor under the commanding power of that covenant ; he could not say, that they sinned against it. However, he still looks on the ten com-

§ 4. Wherefore, friend Antinomista, if either you, or any man else, shall, under a pretence of your being in Christ, exempt yourselves from being under the law of the ten commandments, as they are the law of Christ, I tell you truly, it is a shrewd sign you are not yet in Christ; for if you were, then Christ were in you: and if Christ were in you, then would he govern you, and you would be subject unto him. I am sure the prophet Isaiah tells us, that the same Lord, who is our Saviour, is also our king and law-giver, Isa. xxxiii. 22. and truly he will not be Jesus a Saviour to any, but only to those unto whom he is Christ a Lord: for the very truth is, where-ever he is Jesus a Saviour, he is also Christ a Lord: and therefore, I beseech you examine yourself, whether he be so to you, or no.

Ant. why then, Sir, it seemeth that you stand upon marks and signs.

Evan. Yea indeed, I stand so much upon marks and signs that I say unto you in the words of the a-

mandments, the substance of that covenant, to be also the law of Christ, binding the Christian man to obedience. From his saying, That a Christian doing against these things, sins more outrageously, than one who is under the law; it doth indeed follow, that a Christian's sin is more displeasing to God, and deserves a heavier curse, in itself; tho' in the mean time, the law of Christ hath no curse annexed unto the transgression of it. For sin's deserving of a curse, ariseth not from the threatening, but from its contrariety to the precept, and consequently to the holy nature of God;

since 'tis manifest, that sin doth not therefore deserve a curse, because a curse is threatened; but a curse is threatened, because sin deserves it. And the sins of believers do, in themselves, deserve a heavier curse than the sins of others. Yet the law of Christ, hath not a curse annexed to the transgressions of it; because the heavy curse, deserved by the sins of believers, was already laid on Christ, to whom they are united: and he bare it for them, and bore it away from them; so that they cannot be threatened with it over again, after their union with him.

poſtle John, 1 John iii. 10. 'In this the children of God are manifeſt, and the children of the devil: whoſoever doth not righteouſneſs, is not of God.' For, ſaith Luther †, he that is truly baptized, is become a new man, and hath a new nature, and is endowed with new diſpoſitions: and loveth, liveth, ſpeaketh, and doth far otherways than he was wont, or could before. For, ſaith godly Tindal ‡ God worketh with his word, and in his word; and bringeth faith into the hearts of his elect, and looſeth the heart from ſin, and knirteſh it to God, and giveth a man power to do that which was before impoſſible for him to do, and turneth him into a new nature (a). And therefore ſaith Luther* in another place, Herein works are to be extolled and commended, in that they are fruits and ſigns of faith; and therefore he that hath no regard how he leadeth his life, that he may ſtop the mouths of all blamers and accuſers, and clear himſelf before all, and teſtify that he hath lived, ſpoken, and done well, is not yet a Chriſtian. How then, ſaith § Tindal again, dare any man think that God's favour is on him, and God's Spirit within him; when he feeleth not the working of his Spirit, nor himſelf diſpoſed to any good thing (b)?

Ant. But by your favour, Sir, I am perſuaded that many a man deceives his own ſoul by theſe marks and ſigns.

Evan. Indeed I muſt needs confeſs with Mr Bolton and Mr Dyke, that in theſe times of Chriſtianity ¶ a reprobate may make a glorious profeſſion of the goſpel, and perform all duties and exerciſes of religion; and that, in outward appearance, with great ſpirit and zeal, as a true believer: yea he may

† Choice ſerm. p. 112. ‡ Tindal Par. Wick. Mam. p. 65, 66. * Choice ſerm. p. 197. § Para. Wick. Mam. p. 68. ¶ Diſcourſe of true happineſs, p. 35.

[a] i. e. Makes him a new man. [b] viz. Habitually.

be made partaker of some measure of inward illumination, and have a shadow of true regeneration; there being no grace effectually wrought in the faithful, a resemblance whereof may not be found in the unregenerate. And therefore I say, If any man pitch upon the sign without the thing signified by the sign (c), that is, if he pitch upon his graces (or gifts rather) and duties; and conclude assurance from them, as they are in him, and come from him, without having reference to Jesus Christ as the root and fountain of them; then are they deceitful marks and signs (d): but if he look upon them with reference to Jesus Christ, then are they not deceitful, but true evidences and demonstrations of faith in Christ. And thus a man doth, when he looks upon his outward actions as a flowing from the inward actions of his mind, and upon the inward actions of his mind as flowing from the habits of grace within him, and upon the habits of grace within him as flowing from his justification, and upon his justification as flowing from his faith, and upon his faith as given by, and embracing Jesus Christ. Thus I say if he rests not till he comes to Christ, his marks and signs are not deceitful, but true (e).

[c] To wit, Christ in the heart.

[d] Because all true grace and acceptable duty, flow from Jesus Christ, dwelling in one's heart, by his spirit; and whatsoever comes not that way, is but a shew and semblance of these things, Rom. viii. 9. 'If any man have not the Spirit of Christ, he is none of his.' John xv. 5. 'Without me ye can do nothing.' Chap. i. 16. 'And of his fulness have we also received, and grace for grace,' Gal. ii.

20. 'I live, yet not I, but Christ liveth in me.' 'The cause of good works, we confess to be, not our free will, but the spirit of the Lord Jesus, who dwelling in our hearts, by true faith, bringeth forth such works as God hath prepared for us to walk in.' Old confess. art. 12. 'Sa guide warkis follow as effects of Christ in us, possessed by faith.' Mr Davidson's cat. p. 30.

[e] Here is a chain serving to lead a child of God

Ant. But, Sir, if an unbeliever may have a resemblance of every grace that is wrought in true a believ-

unto assurance, that he is in the state of grace; wherein duties and graces, being run up unto their true spring, do shine after trial upon them as one may conclude assurance from them, as the author phraseth it. And here it is to be observed, that these words, outward actions, actions of the mind, habits of grace, justification, faith embracing of Christ, are in the progress of the trial, to be taken in their general notion, agreeing both to what is true, and what is false, in each particular; as faith feigned and unfeigned, justification real and imaginary, grace common and saving, &c. For the special nature of these is still supposed to be undetermined to the person under trial, until he come to the end of the trial. This is evident from the nature of the thing; and from the author's words too, in the sentence immediately preceeding, where he saith, 'If he pitch upon his graces, or gifts rather.' The which correction he makes, because the former word is ordinarily restricted to saving grace; the latter not so. And hence it appears, that the author was far from imagining, that a man must have the assurance he speaks of, before he can conclude it from his graces or duties.

The links of this chain

are five. The first, Outward actions, or good works materially good, flowing from the inward actions of the mind: otherwise they are but pieces of gross dissimulation: as was respect and honour put upon Christ by the Herodians and others, when they asked him, 'if it was lawful to give tribute unto Cæsar?' Matth. xxii. 16, 17, 18. The second, These actions of the mind, flowing from the habit of grace within the man: otherways, they are but fair flowers, which because they have no root, wither away, Matth. xiii. 6. like 'the Israelites, their seeking, returning, enquiring after, and remembering God, when he slew them.' Psal. lxxxviii. 34, 35, 36, 37. The third, These habits of grace within the man, flowing from his justification: otherwise they are but the habits of common grace, or of mere moral virtues, to be found in hypocritical professors, and sober heathens. The fourth the man's justification flowing from his faith: otherwise it is but as the imaginary justification of Pharisees, Papists, and Legalists, who are they which justify themselves, Luke xvi. 15. The fifth, His faith given by Christ, and embracing Christ: otherwise it is but feigned faith, which never knits the soul

er, then it must needs be an hard matter to find out the difference; and therefore, I conceive, it is best for a

to Christ, but leaves the man in the case of the fruitless branch, which is to be taken away, John xv. 2.

This chain is not of our author's framing, but is a scriptural one, 1 Tim. i. 5.

'Now, 1. The end of the commandment is charity. 2. out of a pure heart, 3. and of a good conscience, 4. and of faith 5. unfeigned.'

'Wherein the apostle teacheth, that the obedience of the law must flow from love, and love from a pure heart, and a pure heart from a good conscience, and a good conscience from faith unfeigned: thus he maketh the only right channel of good works.' Practical use of saving knowledge. Tit. The third thing requisite to evidence true faith, is, That obedience to the law run in the right channel, that is, through faith in Christ.

If one examines himself by this infallible rule, he cannot safely take this obedience for a mark or evidence of his being in the state of grace, until he run it up unto his faith, embracing Christ. But then finding that his faith made him a good conscience, and his good conscience a pure heart, and his pure heart produced love, from whence his obedience flowed; in that case, his obedience is a true mark of the unfeignedness of his

faith; from whence he may assuredly conclude, that he is in a state of grace. Our author's method being a copy of this, the objections against it must effect both.

Let us suppose two men to put themselves on a trial of their state, according to this method; and to pitch upon some external duties of theirs, or some graces which they seem to discern in themselves, as to the substance thereof; though, as yet, they know not the specific nature of the same, namely, whether they be true or false:

The one finds, that his external duties proceeded not from the inward actions of his mind; or if they did, that yet these actions of his mind did not proceed from habits of grace in him; or if they did proceed from these, that yet these flowed not from his justification, or which is the same, followed not upon the purging of his conscience; or if they did, that yet justification or a good conscience such as they are, proceeded not from his faith; or if they did proceed from it, that yet that faith of his did not embrace Christ, and consequently was not of the special operation of God, or given him by Christ in him, by his Spirit. In all, or any of these cases, it is plain,

man not to trouble himself at all about marks and signs.

Eyan. Give me leave to deal plainly with you, in telling you, that altho' we cannot say, Every one that hath a form of godliness hath also the power of

that the external duties, or the (so called) graces, which he pitched upon, can be no true marks, from which he may conclude himself to be in a state of grace.

The other finds, that his external duties did, indeed, flow from the inward actions of his mind; and these from habits of grace in him, and these again from his justification, or good conscience, and that from his faith, and that his faith embraced Christ. Here two things are observable: 1. That neither the duties nor graces pitched upon, could be sure marks to him, before he came to the last point: in regard of the flaw that possibly might still be found in the immediate or mediate springs of them. And therefore the looking, mentioned by the author, is indeed a progressive knowledge and discovery; but still unclear and uncertain, till one comes to the end, and the whole evidence is put together; even as it is in searching out some abstruse point, by observation of the dependence and connection things have one with another. Wherefore our author doth by no means suppose, that I must know certainly that I am

in Christ, and justified, and that my faith is given me by Christ; before these duties or graces can be true marks or evidences to me. 2.

That the man perceiving his embracing of Christ, as to the substance of the action, is assured of the saving nature of it, (namely, that it is a faith uniting him to Christ, and given him by Christ in him) by the train of effects he sees to have followed it, according to the established order in the covenant of grace, 1 Tim. i. 5. From which effects of his faith embracing Christ, that which might have deceived him was all along gradually removed in the progress. Thus he is indeed sent back to the fruit of his faith, for true marks and evidences of it: but he is sent back to them, as standing clear now in his regress, though they were not so in his progress. And at this rate he is not left to run in a circle, but hath a comfortable end of his self-examination, being assured by his duties and graces, the fruits of his faith, that his faith is unfeigned, and himself in the state of grace.

Of the placing of faith before the habits, see § 2. note (r).

godliness; yet we may truly say, that he who hath not the form of godliness hath not the power of godliness; for tho' all be not gold that glistereth, yet all gold doth glister. And therefore I tell you truly, if you have no regard to make the law of Christ your rule, by endeavouring to do what is required in the ten commandments, and to avoid what is there forbidden, it is a very evil sign: and therefore, I pray you consider of it.

§ 5. Ant. But, Sir, you know the Lord hath promised to write his law in a believer's heart: and to give him his spirit to lead him into all truth: and therefore he hath no need of the law, written with paper and ink, to be a rule of life to him; neither hath he any need to endeavour to be obedient thereunto, as you say.

Evan. Indeed, saith Luther †, the matter would even so fare, as you say, if we were perfectly and altogether the inward and spiritual men, which cannot be in any wise before the last day, at the rising again of the dead (f): so long as we be clothed with this mortal flesh, we do but begin and proceed onwards on our course towards perfection, which will be consummated in the life to come: and for this cause the apostle, Rom. viii. doth call this the first fruits of the spirit, which we do enjoy in this life, the truth and fulness of which we shall receive in the life to come. And therefore, (saith he in another † Christ. lib. page 39.

(f) We would have no need of the law written without us, if, as we are spiritual in part, in respect of sanctification begun in us, we were perfectly and altogether spiritual, both in body and soul. But that is not to be expected till the resurrection: when that, which

is now 'sown a natural body,' is raised a spiritual body,' 1 Cor. xv. 44. being reunited to the spirit or soul made perfect at death; Heb. xii. 23. the which doth therefore no more, from the moment of death, need the law written without it.

place *) it is necessary so to preach to them that have received the doctrine of faith, that they might be stirred up to go on in good life, which they have embraced; and that they suffer not themselves to be overcome by the assaults of raging flesh: for we will not so presume of the doctrine of faith, as if, that being had, every man might do what he listed †: no, we must earnestly endeavour ourselves, that we may be without blame; and when we cannot attain thereunto, we must flee to prayer, and say before God and man, 'Forgive us our trespasses.' And, saith Calvin, Instit. p. 162. one proper use and end of the law concerning the faithful (g), in whose hearts liveth and reigneth the Spirit of God, is this; to wit, although they have the law written and engraven in their hearts by the finger of God, yet is the [h] law to them a very good means, whereby they may daily, better and more assuredly learn what is the will of the Lord: and let none of us exempt himself from this need, for no man hath hitherto attained to so great wisdom, but that he hath need to be daily instructed by the law. And herein Christ differeth from us, that the Father hath poured out upon him, the infinite abundance of his spirit ‡; but whatsoever we do receive, it is so by measure, that we have need one of another.

Now mind it, I pray you, if believers have the Spirit but in measure, and know but in part, then have they the law written in their hearts but in measure and part (i) 1 Cor. xiii. 9. and if they have the law written in their hearts but in measure and in part, then have they not a perfect rule within them; and if they have not a perfect rule within them, then they have need to have a rule without them. And there-

* Choice sermons, page 246.

† Ibid. page 297.

‡ Calv. on John iv. 34.

(g) i. e. Respecting believers.

(h) Written.

[i] They have not the law written compleatly and perfectly in their hearts.

fore, doubtless, the strongest believer of us all had need to kearken to the advice of godly Tindal †, who saith. Seek the word of God in all things, and without the word of God do nothing, And saith another godly and evangelical writer, My brethren, let us do our whole endeavour to do the will of God as it becometh good children; and beware that we sin not, as near as we can *.

Ant. well. Sir, I cannot tell what to say: but (methinks) when a man is perfectly justified by faith, it is a very needful thing for him to endeavour to keep the law and to do good works [k].

Evan. I remember Luther † saith that in his time there were some that did reason after the like manner; If faith, say they, do accomplish all things, and if faith be only and alone sufficient unto righteousness; to what end are we commanded to do good deeds? we may go play then, and work no working at all. To whom he makes an answer, saying, Not so ye ungodly. not so, And there were others that said ‡, If the law do not justify, then, it is in vain, and of none effect. Yet it is not therefore true (saith he) For like as this consequence is nothing worth;

† In his works, page 86. * Author of the benefit of Christ's death, page 85. ‡ Christ. lib. page 39. § On Gal. page 156.

[k] This Antinomian principle, That it is needless for a man perfectly justified by faith, to endeavour to keep the law, and do good works, is a glaring evidence, that legality is so ingrained in man's corrupt nature, that, until a man truly come to Christ by faith, the legal disposition will still be reigning in him; let him turn himself into what shape, or be of what principles he will, in religion: though he run into Antinomianism, he'll carry along with him his legal spirit, which will always be a slavish and unholy spirit, He is constrained, as the author observes, page 271. to do all that he doth for fear of punishment, and hope of reward: and if it is once fixed in his mind, that these are ceased in his case, he stands still like a clock, when the weights, that made her go, are removed; or like a slave, when he is in no hazard of the whip; than there cannot be a greater evidence of loathsome legality,

money doth not justify or make a man righteous, therefore it is unprofitable; the eyes do not justify, therefore they must be plucked out: the hands make not a man righteous, therefore they must be cut off; so is this naught also; the law doth not justify, therefore it is unprofitable. We do not therefore destroy and condemn the law, because we say it doth not justify: but we say with Paul (1 Tim. i. 8.) the law is good, if a man do rightly use it. And that this is a faithful saying, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men, Titus iii. 8.

§ 6. Neo. Truly Sir, for mine own part, I do much marvel, that this my friend Antinomista should be so confident of his faith in Christ and yet so little regard holiness of life, and keeping of Christ's commandments, as it seems he doth. For I give the Lord thanks, I do now, in some small measure, believe, that I am, by Christ, freely and fully justified, and acquitted from all my sins; and therefore have no need either to eschew evil or do good, for fear of punishment or hope of reward: and yet, (methinks) I find my heart more willing and desirous to do what the Lord commands, and to avoid what he forbids, than ever it was before I did thus believe (1). Surely,

[1] It is not the scope or design of Neophytus, here, to shew wherein the essence of faith consists, or to give a definition of it. But suppose it was so; his definition falls considerably short of some given by famous orthodox Protestant divines, yea, and churches too. See the note on the definition of faith. I repeat here Mr. John Davidson's definition only, viz. Faith is an HEART

ASSURANCE, that our sins are freely forgiven us in Christ. From whence one may clearly see, that some time a day, it was reckoned no absurdity, that one's justification was made the object of one's belief. For the understanding of which ancient Protestant doctrine, grown almost quite out of ken with unlearned readers, I shall adduce a passage out of Wendeline's

Christ. theol. lib. 1. cap. 24. pag. 542. 543. He proposeth the Popish objection thus, "Justifying faith must go before justification; but the faith of special mercy doth not go before justification; if it did, it were false; for at that rate, a man should believe that his sins are forgiven, which as yet are not forgiven; since they are not forgiven but by justification: therefore the faith of SPECIAL MERCY is not justifying faith." In answer to which, he denies the second of these propositions, with the proof thereof; and concludes in these words, "Justifying faith therefore hath for the special object of it, forgiveness of sins future, present, and past." He explains it thus. "By the faith of special mercy, as it goeth before justification, a man doth not believe that his sins are forgiven him already, before the act of believing." [This, by the by, is the Antinomian faith, justifying only declaratively: follows the true doctrine of faith] "But that he shall have forgiveness of sins: in the very act of justification, he believes his sins are forgiven him, and so receives forgiveness: after justification, he believes the past application, to wit, of forgiveness, that is, that his sins are now already forgiven him.

But the design of Neo-

phytus is, to make a profession of his faith, and, by an argument drawn from Christian experience, to refute the Antinomian pretended faith, whereby a sinner, at first blush, believes his sins to be already forgiven him, before the act of believing: and thereafter hath no regard to holiness of life; a plain evidence, that that persuasion is not of God. And in opposition to it is this profession made, which consists of three parts.

1. He professeth that he believes himself to be justified and acquitted from all his sins: and this is the belief of the past application, after justification, which we heard before from Wendeline. For we have already found Neophytus brought unto faith in Christ, and the match betwixt Christ and him declared to be made, though his faith was accompanied with fears, page 206. And now he finds his faith grown up in some small measure, unto the height which Antinomista pretended his faith to be at, namely unto believing himself to be already justified; but withal he intimates, that his faith had not come to this pitch all of a sudden, as Antinomista's had done, Pag. 126. --- 129. but that it was sometime after he believed, ere he did thus believe. And now indeed, his believing thus, only in some small measure,

Sir, I do perceive that faith in Christ [m] is no hinderance to holiness of life, as I once thought it was.

Evan. Neighbour Neophytus, if our friend Antinomista do content himself with a mere gospel know-

was his sin, and argued the weakness of his faith: but such a man's believing, in any measure, great or small, that he was justified and acquitted from all his sins, must be commended and approved; unless we will bring back the Popish doctrine of doubting.

2. He professeth, That therefore, namely, since he was justified, and believed himself to be so, he had no need to eschew evil, or do good for fear of punishment, or hope of reward: the which Antinomista pretending to likewise, had cast off all care of keeping the law, or doing good works; having no other principle of obedience within him. This doth not at all look to punishments and rewards, improperly so called, to wit, fatherly chastisements and favours, of which the author afterwards treats expressly: but 'tis plainly meant of rewards and punishments taken in a proper sense, as flowing from the justice of God remunerative and vindictive, and proceeding upon our works, good and evil; and particularly 'tis meant of heaven and hell. This is the sense in which that phrase is commonly used by divines: and

that it is so to be taken here, is evident from its being inferred from his justification, which indeed leaves no place for fear of punishment, and hope of reward, in the latter sense; but not so in the former sense. And thus, it appears, Nomista understood it, page 276. where this point is purposely handled.

3. He professeth, That he was so far from being the less inclined to duty, that he believed himself to be fully justified; and that the fear of punishment, and hope of reward were ceased in his case: that, on the contrary he found, as his faith grew, his love to, and readiness for holiness of life grew; he was more willing and more desirous to do the Lord's commandments, than he had been, before his faith was advanced to that pitch. And herein, I conceive, the experience of the saints will not contradict him. Thus he gives a plain testimony against the Antinomian faith. [m] Namely, the faith of special mercy or a faith of particular application, without which, in greater or lesser measure it is not saving faith.

ledge in a notionary way; and have run out, to fetch in notions from Christ, and yet is not fetch'd in by the power of Christ; let us pity him, and pray for him. And in the mean time, I pray you know that true faith in Christ (n) is so far from being a hinderance from holiness of life and good works, that it is the only furtherance; for only by faith in Christ, a man is enabled to exercise all Christian graces aright, and to perform all Christian duties aright, which before he could not. As for example, before a man believe God's love to him in Christ (o); tho' he may have a kind of love to God, as he is his Creator and preserver, and gives him many good things for this present life: yet if God do but open his eyes, to see what condition his soul is in; that is, if he do but let him see that relation, that is betwixt God and him, according to the tenor of the covenant of works; then he conceives of him as an angry judge, armed with justice against him, and must be pacified by the works of the law, whereunto he finds his nature opposite and contrary; and therefore he hates both God and his law; and doth secretly wish and desire, there were neither God nor law. And though God should now give unto him never so many temporal blessings, yet could he not love him; for what malefactor could love that judge or his law, from whom he expected the sentence of condemnation, though he should feast him at his table with never so many dainties? But after that the kindness and love of God his Saviour hath appeared, not by works of righteousness that he hath done, but according to his mercy he saved him Tit. iii 4, 5. that is, when as by the eye of faith he sees himself to stand in relation to God according to the tenor of his covenant of grace (p): then he conceives of God as a

[n] See the preceeding note.

[o] See on page 167. note

[u].

[p] His soul resting on Christ, whom he hath received for salvation.

most merciful and loving father to him in Christ, that hath freely pardoned and forgiven him all his sins and quite released him from the covenant of works (q); and by this means, the love of God is shed abroad in his heart through the holy Ghost which is given to him; and then he loves God because he first loved him, Rom. v. 5. 1 John iv. 19. For as a man seeth and feeleth by faith the love and favour of God towards him in Christ his Son; so doth he love again both God and his law; and indeed it is impossible for any man to love God, till by faith he know himself beloved of God (r).

Secondly, Though a man, before he believe God's love to him in Christ, may have a great measure of legal humiliation, compunction, sorrow and grief*, and be brought down (as it were) to the very gates of hell; and feel the very flashings of hell fire in his conscience for his sins; yet it is not because he hath thereby offended God, but rather because he hath thereby offended himself; that is, because he hath thereby brought himself into the danger of eternal death and condemnation (s). But when once he believes the love of God to him in Christ, in pardoning his iniquity, and passing by his transgressions (t); then he sorrows and grieves for the offence of God by the sin, reasoning thus with himself, And is it so indeed? hath the Lord given his own Son to death for me,

[q] Thus he conceives of God, according to the measure of his faith, or of his soul's resting on Christ, which admits of various degrees.

(r) See on page 197. note (u).

[f] A man's believing God's love to him, is woven into the very nature of saving faith, as hath been already shown. Wherefore whatever humiliation, com-

punction, sorrow, and grief, for sin, go before it, they must needs be but legal, being before faith, without which it is impossible to please God, Heb. xi. 6.

(t) The belief of which, in some measure, is included in the nature of faith. See the note on the definition of faith, and on page 265. note (i).

who have been such a vile, sinful wretch? and hath Christ born all thy sins, and was he wounded for thy transgressions †? O, then the working of his bowels! the stirring of his affections! the melting and relenting of his repenting heart! Then he remembers his own evil ways, and his doings that were not good, and loaths himself in his own eyes for all his abominations; and looking upon Christ, whom he hath pierced, he mourns bitterly for him, as one mourneth for his only son, Ezek. xxxvi. 31. Zech. xii. 10. Thus when faith hath bathed a man's heart in the blood of Christ, it is so mollified that it quickly dissolves into tears of godly sorrow: so that if Christ do but turn and look upon him, O then, with Peter, he goes out and weeps bitterly! And this is true gospel-mourning; and this is the right evangelical repenting (u).

Thirdly, Though, before a man do truly believe in Christ, he may so reform his life and amend his ways, that as touching the righteousness which is of the law, he may be, with the apostle, [Phillip iii. 6] blameless; yet, being under the covenant of works, all the obedience that he yields to the law, all his leaving off of sin and performance of duties, all his avoiding of what the law forbids, and all his doing of what the law commands, is begotten by the law of works, of Hagar the bond woman, by the force of self-love: and so indeed they are the fruit and works of a bond-servant that is moved and constrained to

[u] This is the springing up of the seeds of repentance put into the heart in sanctification, Larg. catech. q. 75. a work of sanctifying grace, acceptable to God; the curse being taken off the sinner and his person accepted in the Beloved: and like to the mourning and repenting of that woman,

Luke vii. who, having much forgiven her, loved much, v. 74. Betwixt which repentance and pardon of sin, there is an inseparable connection; that it is of such necessity to all sinners, that none may expect pardon without it. Westm. confess. chap. 15. art. 3. See more on page 199. note [z].

do all that he doth for fear of punishment and hope of reward [v]. For, saith Luther on the Galatians, p. 218, 'the law given on mount Sinai, which the Arabians call Agar, begetteth none but servants.' And indeed all that such a man doth is but hypocrisy; for he pretends the serving of God, whereas indeed he intends the serving of himself. And how can he do otherwise? for whilst he wants faith, he wants all things: he is an empty vine and therefore must needs bring forth fruit unto himself, Hos. x. 1. Till a man be served himself, he will not serve

[v] This can have no reference at all to the motives of a believer's obedience; unless believers, as well as unbelievers, are to be reckoned to be under the covenant of works: for it is manifest, that the author speaks here, of such only as are under that covenant. But, on the contrary, if a man is under the covenant of works [called the law, in the stile of the holy Ghost] he is not a believer, but an unbeliever, Rom. vi. 14. 'Sin shall not have dominion over you: for ye are not under the law, but under grace.' This reasoning proceeds upon this principle, viz. 'Those who are under the covenant of works, and they only are under the dominion, or reigning power of sin.' And if men, being under the covenant of works, are under the dominion of sin; 'tis evident, that they are not believers, but bond servants; that the love of God dwelleth not in them, but corrupt self-love reigns in them; and therefore, un-

to the good they do, they are constrained; by fear of punishment, and hope of reward, agreeable to the threatening and promise of the broken covenant of works they are under; that their obedience, conform to their state and condition, is but servile; no better than it is here described to be; having only the letter but not the spirit of true obedience, the which, before any man can attain unto, he must be set free from the covenant of works, as the apostle teacheth, Rom. vii. 6. 'But now, we are delivered from the LAW, that being dead wherein we were held, that we should SERVE in NEWNESS of SPIRIT, and not in the OLDNESS of the LETTER.' and finally, that as is the condition and the obedience of these under the covenant of works, so shall their end be, Gal. iv. 30. 'Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman.'

the Lord Christ (w). Nay, whilst he wants faith, he wants the love of Christ; and therefore he lives not to Christ; but to himself, because he loveth himself. And hence, surely we may conceive it is that Doctor Preston saith, All that a man doth, and not out of love, is out of hypocrisy. Wherefore love is not, there is nothing but hypocrisy in such a man's heart †.

But when a man, through the hearing of faith, receives the Spirit of Christ, Gal. iii. 2. that Spirit, according to the measure of faith, writes the lively law of love in his heart, (as Tindal sweetly saith) whereby he is enabled to work freely, and of his own accord, without the coercion or compulsion of the law [v]. For that love where with Christ, or God in

* Of love p. 19.

† Ibid. p. 18.

[w] i. e. Till the empty vine be filled, with the Spirit, from Jesus Christ, it will never bring forth fruit unto him. Till a man do once eat, by faith, he'll never work aright. The conscience must be purged from dead works; else one is not in case to serve the living God, Heb. ix. 14. The covenant of works saith to the sinner, who is yet without strength, Work, and then thou shalt be filled; but the covenant of grace saith to him, Be filled, and then thou must work. And until the yoke of the covenant of works be taken off a man's jaws, and meat be laid unto him, he'll never take on and bear the yoke of Christ acceptably.

[v] The words coercion and compulsion signify one and the same thing, ro wit,

forcing; so that to act without the coercion or compulsion of the law, is to work without being forced thereto by the law.

One would think it so very plain and obvious, that the way how the law forceth men to work is by the terror of the dreadful punishment which it threatens, in case of not working; that it doth but darken the matter, to say, The coercion or compulsion of the law consists in its commanding and binding power or force. The which must needs be meant, of the commanding and binding power of the covenant of works, or of the law, as it is the covenant of works. For it cannot be meant (as these words seem to bear) of that power which the law of the ten commands, as a rule of life, bath over men to bid

Christ hath loved him, and which by faith is apprehended of him, will constrain him to do so ; accord-

them to obedience ; under which, I think, the impartial reader is, by this time, convinced, that the author denies not believers still to be : for to call that coaction or compulsion, is contrary to the common understanding and usage of these words in society. At this rate, one must say, That the glorified saints and angels to [ascend no higher] being as creatures of God, under the commanding and binding power of the eternal rule of righteousness, are compelled and forced to their obedience too : and that when we pray, 'Thy will be done on earth as it is in heaven,' we pray to be enabled to obey the will of God as the angels do in heaven, by coaction and compulsion in the height thereof : for surely the angels have the sense of the commanding and binding power of the eternal rule of righteousness upon them, in a degree far beyond what any believer on earth has. Wherefore that exposition of the coaction and compulsion of the law, and so putting believers under the law's coaction or compulsion, amounts just to what we met with before, namely, That 'believers are under the commanding power [at least] of the covenant

'of works,' having obedience bound upon them with the cords of hell, or under the pain of the curse. Accordingly the compulsion of the law is more plainly described to be, its binding power and moral force, which it derives from the awful authority of the sovereign Law-giver, commanding obedience to his law and threatening disobedience with wrath, or with death, or hell. And so our author is blamed for not subjecting believers to this compulsion of the law.

In the preceeding paragraph he had shown, That the obedience of unbelievers to the law of the ten commandments is produced by the influence of the law [or covenant] of works upon them, forcing or constraining them thereto by the fear of the punishment which it threatens. Thus they work by the coaction or compulsion of the law, or covenant of works ; being destitute of the love of God. Here he affirms, That when once a man is brought unto Christ, he having the sanctifying spirit of Christ dwelling in him, and being endowed with faith that purifies the heart, and with love, that is strong as death, is enabled to work freely, and of his own accord, without

ing to that of the apostle, 2 Cor. 5. 14. 'The love of Christ constraineth us;' that is *, it will make

* Dr. Preston of love, page 78.

that coercion or compulsion.

This is the doctrine of the holy scripture, Psal. li. 12.

'Uphold me with thy FREE-Spirit.' Compare Gal. v.

18. 'But if ye be LED BY

THE SPIRIT; ye are not UNDER THE LAW.'

So Psal. cx. 3. 'Thy peo-

ple shall be WILLING in the day of thy power.'

Compare 1 Pet. v. 2. 'Not

by CONSTRAINT, but WILLINGLY.'

And be- lievers are declared to be,

not under the law, Rom.

vi. 14. 'to be made free

from the law of DEATH.'

chapter viii. 2. 'not to have

received the Spirit of bond-

age again to FEAR, but

the Spirit of adoption,

verse 13. How then can

they be still under the

coactive and compulsive

power of the law, frightening

and forcing them to obedi-

ence, by its threatenings of

the second death, or eternal

wrath?

And it is not our, that this

is the received doctrine of

orthodox divines; which

might be attested by a cloud

of witnesses, if the nature

of this work did permit. Not

to be under the law, faith

Luther, is to do good things,

and abstain from wicked

things, not through compul-

sion of the law, but by free

love and with pleasure." Chof.

ser. 25. page (nuhi) 232.

The second part (viz

of Christian liberty) is,

saith Calvin, that con-

sciences obey the law,

not as compelled by the

necessity of the law; but

being free from the yoke

of the law itself, of their

own accord, they obey

the will of God." Instit,

book 3. chap. 19. sect. 4.

We would distinguish

betwixt the law, con-

sidered as a law, and as a

covenant. A law doth

necessarily imply no more

than, 1. To direct. 2.

To command, inforcing

that obedience by authority.

A covenant doth further

necessarily imply promi-

ses made upon some con-

dition, or threatenings ad-

ded, if such a condition

be not performed. The

first two are essential to

the law; the last two,

to believers, are made

void thro' Christ; in

which sense it is said,

That by him we are freed

from the law as a cove-

nant; so that a believer's

life depends not on the

promises annexed to the

law, nor is it in dan-

ger by the threatenings

adjoined to it." Durham

on the commands, page 4.

What a new creature

doth, in observance of

the law, is from natural

freedom, choice and

him to do so, whether he will or no; he cannot chuse but do it (2). I tell you truly, answerably, as the love of Christ is shed abroad in the heart of any man, it is such a strong impulsibn, that it carries him on to serve and please the Lord in all things: according to the saving of an evangelical man (a) †. The

† Toun's assertion of grace, page 131, 138.

judgement, and not by the force of any threatnings annexed to it." Charnock vol. II. page 39. See Westminster Confess. chap. 20. art. 1. of which afterwards.

And thus is that, 1 Tim. i. 6. 'The law is not made for a righteous man,' generally understood by divines, critics and commentators. "The law, threatening compelling, condemning, is not made for a righteous man, because he is pushed forward to duty of his own accord, and is no more led by the spirit of bondage, and fear of punishment," Turret. loc. 2. q. 24. th. 8. "By the law is to be understood, the moral law, as it is armed in stings and terrors, to restrain rebellious sinners. By the righteous man is meant one in whom a principle of divine grace is planted, and who, from the knowledge and love of God, chuses the things that are pleasing to him. As the law has annexed to many severe threatnings to the transgressors of it, it is evident that is directed to the wicked, who will only be compelled by fear from

an outrageous breaking of it." Continuat. Pool's annot. on the text, "The law is for him, as a master to command him, to constrain him as a bond-man." Lodovic de Dieu. "The law doth not compel, press on, fright, ly heavily upon, and punish a righteous man." Strigelius. "It lyes not on him as a heavy burden, compelling a man against his will, violently pressing him on, and pushing him forwards; it doth not draw him to obedience, but leads him, being willing." Scultetus. For of his own accord he doth right." Castahio, apud Pol. synop. in loc.

(2) "It is a mentonymy from the effect, that is, love makes me to do it in that manner as a man that is compelled; that this is the meaning of it. So it it hath the same effect that compulsion hath, though there be nothing more different from compulsion than love." Dr Preston. *ibid.* page 29.

(a) If one considers, that the drift and scope of

will and affection of a believer, according to the measure of faith, and the spirit received, sweetly quickens and bends, to chuse, affect, and delight in, whatever is good and acceptable, to God, or a good man; the spirit freely and cheerfully moving and inclining him to keep the law, without fear of hell or hope of heaven. (b) For a Christian man, saith sweet Tindal §. worketh only because it is the will of his Father: for after that he is overcome with love and kindness, he seeks to do the will of God, which is indeed a Christian man's nature; and what he doth he doth it freely, after the example of Christ. As a natural son; ask him why he doth such a thing; why, saith he, 'It is the will of my father, and I do it that I may please him: for indeed love desireth no wages, it has wadges enough to itself, it hath sweetness enough in itself, it desireth no addition, it pays its own wages (c).' And therefore it is the Path way to holy scriptures, page 383.

this whole discourse from page 265. is to discover the naughtiness of Antinomista's faith, observed by Neophytus, *ibid.* one may perceive, that by the author's quoting Towne the Antinomian upon that head, he gives no more ground to suspect himself of Antinomianism, tho' he calls him an evangelical man, than a Protestant gives in point of Popery, by quoting cardinal Bellarmine against a Papist, tho' withal he call him a Catholic. And the epithet given to Towne is so far from being a high commendation, that really it is none at all: for though both these epithets, the latter as well as the former, are in themselves honourable yet, in these

cases, a man speaking in the language of his adversary, they are nothing so. Evangelista could not but remember, that Antinomista had told him roundly, page 125. That he had not been so evangelical as some others in the city, which caused him to leave hearing of him, to hear them, viz those evangelical men: and why might not he give him a sound note from one of these evangelical men, even under that character, so acceptable to them, without ranking himself with them?

[b] See the preceding note (y). and on page 277. note (b).

(c) Dr. Preston of love, page 17.

true child-like obedience, being begotten by faith, of Sarah the free woman, by the force of God's love. And so it is indeed the only true and sincere obedience; for saith Dr Preston †, 'To do a thing in love, is to do it in sincerity: and indeed there is no other definition of sincerity: that is the best way to know it by.'

§ 7. Nom. But stay, Sir, I pray you, would you not have believers to eschew evil, and do good, for fear of hell or for hope of heaven?

Evan. No indeed, I would not have any believer to do either the one or the other: for so far forth as they do so, their obedience is but slavish (d). And therefore, though, when they were first awaked and

† Of love, page 198.

[d] As for what concerns the hope of heaven, the author purposely explains that matter, page 282. that he would not have any believer to eschew evil, or do good, for fear of hell; the meaning thereof plainly is this, 'You being a believer in Christ, ought not to eschew evil and do good, for fear you be condemned, and cast into hell.' So far as believers doth so,

the author justly reckons his obedience accordingly slavish. This is the common understanding and sense of such phrase; as when we say, The slave works for fear of the whip: some men abstain from stealing, robbing, and the like, for fear of the gallows; they eschew evil, not from love of virtue, but fear of punishment, as the heathen poet saith of his pretender to virtue,

Oderunt peccare boni virtutis amore,
Tu nihil admittes in te formidine poenae.

HORAT. Epist. 16.

Which may be thus Englished,
Hatred of vice, in gen'rous souls;
From love of virtue flows;
While nothing vicious minds controuls,
But servile fear of blows.

This is a quite other thing, ing evil, ought not to regard threatenings, nor be influenced by the threatening

convinced of their misery, and set foot foreward, to go on in the way of life ; they, with the prodigal,

of death. For though believers ought never to fear that they shall be condemned, and cast into hell ; yet they both may, and ought, awfully to regard the threatnings of the holy law. And how they ought to regard them, one may learn from the Westminster conf. chap. 19. art. 6. in these words, " The threatnings of it [viz. the law] serve to shew what even their sins deserve ; and what affliction in this life they may expect for them, although freed from the curse thereof, threatened in the law." Thus they are to regard them, not as denunciations of their doom, in case of sinning ; but as a looking-glass, wherein to behold the fearful demerit of their sin ; the unspeakable love of God, in freeing them from bearing it ; his fatherly displeasure against his own for their sin ; and the tokens of his anger, to be expected by them in that case. So will they be influenced to eschew evil, and do good, being thereby filled with hatred and horror of sin, thankfulness to God, and fear of the displeasure and frowns of their Father ; though not with a fear that he'll condemn them, and destroy them in hell ; this glass represents no such thing.

Such a fear, in a believer, is groundless. For, [1.]

He is not under the threatening of hell, or liable to the curse. If he were, he behoved, that moment he sinneth, to fall under the curse. For, since the curse is the sentence of the law, passing on the sinner, according to the threatening, adjudging and binding him over to the punishment threatened : if the law say to a man, before he sinneth, in the day thou eatest thereof, thou shalt surely die ; it saith to him in the moment he sinneth, 'Curfed is every one that continueth not in all things written in the law, to do them.' And forasmuch as believers sin in every thing they do ; their very believing and repenting being always attended with sinful imperfections ! it is not possible, at this rate, that they can be one moment from under the curse ; but it must be continually wreathed about their necks. To distinguish, in this case, betwixt gross sins, and lesser sins, is vain : for as every sin [even the least] deserves God's wrath and curse, [Shor. catech.] so against whomsoever the curse takes place, [and by virtue of God's truth, it takes place against all those who are threatened with hell, or eternal death] they are cursed for all sins smaller or

would be hired servants ; yet when by the eye of faith, they see the mercy and indulgence of their

greater ; ' cursed is every one that continueth not in all things : ' though still there is a difference made betwixt greater and lesser sins, in respect of the degree of punishment ; yet there is none in respect of the kind of punishment. But now, believers are set free from the curse, Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us ; (2.) By the redemption of Christ already applied to the believer, and by the oath of God, he is perfectly secured from the return of the curse upon him, Gal. iii. 13. [see before] compared with Isa. liii. and liv. 9. For this is as the waters of Noah unto me : for, as I have sworn, that the waters of Noah should no more go over the earth : so have I SWORN that I would not be WROTH with THEE, nor rebuke thee.' Therefore he is perfectly secured, from being made liable, any more, to hell, or eternal death. For a man, being under the curse, is SO made liable to --- the pains of hell for ever. Short catch. [3.] He is justified by faith, and so adjudged to live eternally in heaven. This is unalterable ; ' for the gifts and calling of God are without repentance,' Rom. xi. 29. And a man can never stand

adjudged to eternal life, and to eternal death, at one and the same time. [4.] One great difference betwixt believers and unbelievers lyes here, that the latter are bound over to hell and wrath, the former are not, John iii. 18. ' He that believeth, is not condemned : but he that believeth not, is condemned already : ' not that he is in hell already, but bound over to it. Now, a believer is still a believer, from the first moment of his believing : and therefore it remains true concerning him, from that moment, for ever, that he is not condemned, or bound over to hell and wrath. He is expressly secured against it, for all time to come from that moment, John v. 24. ' He shall not come into condemnation.' And the apostle cuts off all evasion by distinctions of condemnation here, while he tells us in express terms, There is no condemnation to them which are in Christ Jesus,' Rom. viii. 1. [5.] The believer's union with Christ is never dissolved, Hosea ii. 19. ' I will betroth, thee unto me for ever ; ' and being in Christ, he is set beyond the reach of condemnation, Rom. viii. 1. Yea, and being in Christ, he is perfectly righteous for ever ; for he is never again stript

heavenly Father in Christ, running to meet them, and embrace them; I would have them (with him)

of the white raiment of Christ's imputed righteousness: while the union remains, it cannot be lost: but to be perfectly righteous, and yet liable to condemnation, before a just Judge, is inconsistent.

Neither is such a fear, in a believer, acceptable to God. For, 1. 'Tis not from the Spirit of God, but from one's own spirit, or a worse, Rom. viii. 15. 'Ye have not received the spirit of bondage again fear; namely, to fear death or hell. Heb. ii. 13. 'Who through fear of death were all their life-time subject to bondage.' 2. It was the design of the sending of Christ, that believers, in him, might serve God without that fear, Luke i. 74. 'That we being delivered out of the hands of our enemies might serve him without fear.' Compare 1 Cor. xv. 26. 'The last enemy that shall be destroyed is death.' And for this very cause Jesus Christ came, 'That through death, he might destroy him that had the power of death, that is the devil: and deliver them, who, through fear of death, were all their life-time' namely before their deliverance by Christ 'subject to bondage.' Heb. ii. 14, 15. 3. Tho' it is indeed consistent with, yet it is contrary

to faith, Matth. viii. 26. 'Why are ye fearful, O ye of little faith?' And to love too, 1 John iv. 18. 'Perfect love casteth out fear: because fear hath torment.' 2 Tim. i. 7. 'God hath not given us the spirit of fear, but of power, of love, and of a sound mind.'

4. As it is not agreeable to the character of a father who is not a revenging judge to his own family, to threaten to kill his children, tho' he threaten to chastise them: so such a fear is no more agreeable to the spirit of adoption, nor becoming the state of sonship to God, than for a child to fear that his father, being such a one, will kill him. And therefore 'the spirit of bondage to fear, is opposed to the spirit of adoption, whereby we cry Abba, Father,' Rom. viii. 15.

"Adoption is an act of the free grace of God,--- Whereby all those that are justified are received into the number of his children, have his name put upon them, the spirit of his Son given to them, [receive the spirit of adoption Westminster. confess. chap. xii.] are under his fatherly care and dispensations, admitted to all the liberties and privileges of the Sons of God, made heirs of all the promi-

to talk no more of being hired servants (e). I would have them so to wrestle against doubting, and so to exercise their faith, as to believe, that they are by Christ, delivered from the hand of all their enemies, both the law, sin, wrath, death, the devil and hell, That they may serve the Lord without fear, in holiness and righteousness all the days of their lives. Luke i. 74, 75. I would have them so to believe God's love to them in Christ, as that thereby they may be constrained to obedience [f].

Nom. But, Sir, you know that our Saviour saith, 'Fear him that is able to destroy both soul and body in hell,' Mat. x. 28. And the apostle saith, 'We shall receive of the Lord the reward of the inheri-

ses, and fellow-heirs with Christ in glory. Larg. cat. q. 74."

"The liberty which Christ has purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law -- as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing mind. All which were common also to believers under the law." Westminster confession chap. 20, art. 1. By the guilt of sin here, must needs be understood obligation to eternal wrath. See page 140. note [c].

"The end of Christian liberty is, that being delivered out of the hands of our enemies, we might serve the Lord without fear." Ibid. art. 3.

"The one [viz.] justification doth equally free all

believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation." Larg. cat. q. 77.

"Though a soul be justified, and freed from the guilt of eternal punishment; and so the spirit is no more to be afraid and disquieted for eternal wrath and hell." Rutherford's trial and triumph, &c. ferm. 19. p. 261.

"The believer hath no conscience of sins: that is, he in conscience is not to fear everlasting condemnation, that is most true." Ibid. page 266.

See more to this purpose, p. 145. note (l). p. 152. note (o). p. 272. note [y].

[e] Compare Luke xv. 19, and 21.

[f] And no marvel one would have them do so, since that is what all the children of God with one mouth do daily pray for, saying, 'Thy will be done on earth, as it is in heaven,'

tance,' Col. iii. 24. And is it not said, 'That Moses had respect unto the recompence of reward?' Heb xi. 26.

[g] There is a great difference betwixt a believer's eschewing evil for fear of hell, and his eschewing it from the fear of God, as able to destroy both soul and body in hell. The former respects the event, as to his eternal state; the latter doth not. To this purpose the variation of the phrase in the text is observable: fear not them which kill the body: this notes the event, as to temporal death by the hands of men, which our Lord would have his people to lay their account with: but, with respect to eternal death, he saith not, Fear him which destroys; but which is able to destroy both soul and body in hell. Moreover the former is a slavish fear of God, as a revenging judge; the believer eschewing sin for fear he be damned: the latter is a reverential fear of God, as of a father, with whom is awful dominion and power. The former carries in it a doubtfulness and uncertainty, as to the event, plainly contrary to the remedy prescribed in this same case; Prov. xxix. 25. 'The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.' The latter is consistent with the most full assurance of one's being put beyond all hazard of hell,

Heb. xii. 28. 29. 'Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire.' A believer, by fixing his eyes on God, as able to destroy both soul and body in hell, may be so filled with the reverential fear of God, his dreadful power and wrath against sin, as to be fenced against the slavish fear of the most cruel tyrants, tempting him to sin; though in the mean time he most firmly believes that he is past that gulf, can never fall into it, nor be bound over unto it. For so he hath a lively representation of the just deserving of sin, even of that sin in particular unto which he is tempted; and so must tremble at the thought of it, as an evil greater than death. And as a child when he seeth his father lashing his slaves, cannot but tremble and fear to offend him; so a believer's turning his eyes on the miseries of the damned, must raise in him an awful apprehension of the severity of his father against sin, even in his own; and cause him to say in his heart, 'My flesh trembleth for fear of thee; and I am afraid of thy judgements,' Psalm

Evan. Surely the intent of our blessed Saviour, in that first Scripture, is to teach all believers, that when God commands one thing, and man another, they should obey God, and not man; rather than to exhort them, to eschew evil for fear of hell g). And as for those other scriptures by you alledged, if you mean reward and the means to obtain that reward in the scripture-sense; then it is another matter: but I had thought you had meant in our common sense, and not in scripture-sense.

Nom. Why, Sir, pray you what difference is here betwixt reward, and the means to obtain the reward, in our common sense, and in the scripture-sense?

Evan. Why, reward in our common sense, is that which is conceived to come from God, or to be given by God; which is a fancying of heaven under carnal notions, beholding it as a place where there is freedom from all misery, and fulness of all pleasures and happiness, and to be obtained by our own works and doings (b). But reward, in the scripture-sense,

cxix. 120. Thus also he hath a view of the frightful danger he has escaped; the looking back to which must make one's heart shiver, and conceive a horror of sin; as in the case of a pardoned criminal, looking back to a dreadful precipice from which he was to have been thrown headlong, had not a pardon seasonably prevented his ruin. Eph. ii. 3. 'We were by nature the children of wrath, even as others.'

(h) Thus to eschew evil, and do good, for hope of heaven, is to do so in hope of obtaining heaven by our own works. And certainly,

that hope shall be cut off, and be a spider's web, Job viii. 14. for a sinner shall never obtain heaven but in the way of free grace; 'But if it be of works, then it is no more grace,' Rom. xi. 6. But that a believer may be animated to obedience, by eying the reward already obtained for him by the works of Christ, our author no where denies. So indeed the apostle exhorts believers to run their Christian race, 'looking unto Jesus, who for the joy that was set before him' (to be obtained by his own works, in the way of most proper merit) endu-

is not so much that which comes from God, or is given by God; as that which lies in God, even the full fruition of God himself in Christ. 'I am (saith God to Abraham) thy shield, and thy exceeding great reward' Gen. xv. 1. And, 'whom have I in heaven but thee?' saith David: 'And there is none upon earth, that I desire besides thee,' Psal. lxxiii. 25. And, 'I shall be satisfied when I awake with thy likeness,' Psal. xvii. 15. (i). And the means to obtain this reward, is not by doing, but by believing: even by drawing near with a true heart in the full assurance of faith, Heb. x. 22. And so indeed it is given freely (k). And therefore you are not to conceive of that reward which the scripture speaks of, as if it were the wages of a servant, but as it is the inheritance of sons (l). And when

red the cross, Heb. xii. 1, 2. 'Papists' saith Dr. Pre-
[1] tell of escaping dam-
nation, and of getting into
heaven. But scripture gives
other motives [viz. to good
works]. Thou art in Christ
and Christ is thine; consider
what he hath done for thee,
what thou hast by him, what
thou hadst been without him;
and thus stir up thyself to
do for him what he requir-
eth. Abridg. of his works,
page 394.

[1] "Man's chief end is
to glorify God, and to enjoy
him for ever." Shor. catech.
"Believers--shall be made
perfectly blessed in the full
enjoyment of God to all e-
ternity." Ibid.

[k] Rom. iv. 16. There-
fore it is of faith that it
might be by grace; to the
you shall in, show how ad-
-uous (them require them to

end the promise [viz. of
the inheritance, ver. 13, 14.]
might be sure to all the
seed. Otherways it is not
given freely; for to him that
worketh is the reward not
reckoned of grace, but of
debt, ver. 5.

[1] The apostle's decision
in this case seems to be pret-
ty clear, Rom. vi. 23. 'For
the WAGES of sin is death,
But the GIFT of GOD is
eternal life;' he will not
have us to look upon it as
the wages of a servant too,
The joining together of both
these notions of the reward
was, it seems, the doctrine
of the Pharisees, Mark x.
17. 'Good master, what
shall I DO, that I may IN-
HERIT eternal life; And
how unacceptable it was
to our blessed Saviour may

the wages of a servant to
the wages of a servant to

the scripture seemeth to induce believers to obedience by promising this reward, you are to conceive that the Lord speaketh to believers as a father doth to his young son. Do this or that, and then I will love thee; whereas we know, that the Father loveth the son first, and so doth God? and therefore this is the voice of believers, 'We love him, because he first loved us,' 1 John iv. 19. The Lord doth pay them, or at least giveth them a sure earnest of their wages, before he bids them work [m]; and therefore the contest of a believer [according to the measure of his faith] is not what will God give me? but what shall I give God? what shall I render unto the Lord for all his goodness? For thy loving kindness is before mine eyes, and I have walked in thy truth, Psal. cxvi. 12. and xxvi. 3.

Nom. Then, Sir, it seems that holiness of life, and good works are not the cause of eternal happiness, but only the way thither.

Evaa. Do you not remember that our Lord Jesus himself saith, 'I am the way, the truth, and the life?' John xix. 16) and doth not the apostle say to the believing Colossians, 'as ye have received Jesus Christ the Lord, so walk in him,' Coloss. ii. 6.

†, that is, as ye have received him by faith, so go on. Tindal Par. Wick. Mam. page 88. † Elton on the text.

be learned from his answer to that question. "The Papists confess that life is merited by Christ, and is made ours by the right of inheritance: so far we go with them. Yea, touching works, they hold many things with us: 1. That no works of themselves can merit life everlasting. 2. That works done before conversion can merit nothing at God's hand. 3. That there is no merit

at God's hand, without his mercy, no exact merit as often there is amongst men. The point whereabout we dissent is, that with the merit of Christ, and free promise, they will have the merit of works joined, as done by them who are adopted children. Bayne on Eph. ii. 8.

[m] Namely, in the way of the covenant of grace. See p. 270. note [u].

in your faith, and by his power, walk in his commandments. So that good works (as I conceive) may rather be called a believer's walking in the way of eternal happiness, than the way itself; but however, this we may assuredly conclude: that the sum and substance, both of the way and walking in the way, consists in the receiving of Jesus Christ by faith, and in yielding obedience to his law, according to the measure of that receiving [a].

(a) Our author remembering Nomista's bias toward good works, as separated from Christ, puts him in mind, That Christ is the way; and that the soul's motion heaven-ward is in Christ; that is, a man being once united to Christ by faith moveth heaven-ward, making progress in believing, and, by influences derived from Jesus Christ, walking in his holy commandments. The scripture acknowledgeth no other holiness of life, or good works: and concerning the necessity of these the author moves no debate. But as to the propriety of expression, since good works are the keeping of the commandments, in the way of which we are to go, he conceives they may, with greater propriety, be called the walking in the way, than the way itself. It is certain that the scripture speaks of walking in good works, Eph. ii. 10. and that as these terms signify but one and the same thing, so they are all metaphorical. But one would

think the calling of good works the way to be walked in, is further removed from the propriety of expression, than the calling them the walking in the way. But the author waving this as a matter of phraseology, or manner of speaking only, tells us, That "assuredly the sum and substance, both of the way to eternal happiness, and of the walking in the way to it, consists in the receiving of Jesus Christ by faith, and in yielding obedience to his law, according to the measure of that receiving." Herein is comprehended Christ and holiness, faith and obedience; which are inseparable. And no narrower is the compass of the way and walking mentioned, Isa. xxxv. 8, 9, 'It shall be called the way of holiness-----the redeemed shall walk therein.' The way of holiness, or the holy way, (according to an usual Hebraism) as it is generally understood by interpreters, is "the way leading to heaven, saith Pisca-

§ 8. Neo. Sir, I am persuaded, that through my neighbour Nomista's asking you these questions you have been interrupted in your discourse, in shewing how faith doth enable a man to exercise his Christian graces, and perform his Christian duties aright: and therefore I pray you go on.

Evan. What should I say more? for the time would fail me to tell how that, according to the measure of any man's faith, is his true peace of conscience; for saith the apostle, 'Being justified by faith, we have peace with God,' Rom. v. 1. Yea, saith the prophet Isaiah 'Thou wilt keep him in perfect peace, whose mind is staid on thee, because he trusteth in thee,' Isa. xxvi. 3. Here there is a sure and true grounded peace: Therefore it is of faith, saith the apostle, 'that it might be by grace, and that the promise might be sure to all the seed, Rom. iv. 16 and answerable to a man's believing, that he is 'justified freely by God's grace, thro' the redemption that is in Jesus Christ (o),' Rom. iv. 3. 24. 'is his true humility of spirit.' So that altho' he be endowed with excellent gifts and graces, and though he perform never so many duties he denies himself in all: he doth not make them as ladders for him to ascend up into heaven by, but de-

tor; to wit, Christ, faith, -----and the doctrine of a holy life. Fere rius apud. Pol. synop. in loc. And now that our author, though he conceives good works are not so properly called the way, as the walking, yet doth not say, that in no sense they may be called the way, but doth expressly assert them to be the soul's walking in the way of eternal happiness; he cannot justly be charged here (more than any where else in his

book) with teaching that holiness is not necessary to salvation; unless one will, in the first place, say, that though the way itself to eternal happiness is necessary to salvation, yet the walking in the way is not necessary to it; which would be Antinomian with a witness.

(o) And not for any thing wrought in himself, or done by himself. See more 265. note (1).

fires to be found in Christ, not having his own righteousness which is of the law, but that which is through the faith of Christ, Phil. iii. 9. He doth not think himself to be one step nearer to heaven, for all his works and performances. And if he hear any man praise him for his gifts and graces, he will not conceit that he hath obtained the same by his own industry and pains taking, as some men have proudly thought; neither will he speak it out, as some have done, saying, These gifts and graces have cost me something, I have taken much pains to obtain them; but he saith, 'By the grace of God I am what I am; and not I, but the grace of God that was with me,' 1 Cor. xv. 10. And if he behold an ignorant man, or a wicked liver, he will not call him carnal wretch, or a profane fellow; nor say, 'Stand by thyself, come not near to me, for I am holier than thou,' Isa. lxv. 5. (as some have said): but he pitieth such a man, and prays for him; and in his heart he saith concerning himself, 'Who maketh thee to differ? and what hast thou, that thou hast not received?' 1 Cor. iv. 7.

And thus I might go on, and shew you, how, according to any man's faith, is his true joy in God, and his true thankfulness to God, and his patience in all troubles and afflictions, and his contentedness in any condition, and his willingness to suffer; and his cheerfulness in suffering, and his contentedness to part with any earthly thing. Yea, according to any man's faith, is his ability to pray aright, Rom. x. 14 to hear or read the word of God aright, to receive the sacrament with profit and comfort, to do any duty either to God or man after a right manner, and to a right end, Heb. iv. 2. Yea, according to the measure of any man's faith, is his love to Christ, and so to man for Christ's sake; and so consequently his readiness and willingness to forgive an injury; yea, to forgive an enemy, and to do good to them that hate him: and the more faith any one hath, the less love he hath to the world or the things

that are in the world. To conclude, the greater any man's faith is, the more fit he is to die, and the more willing he is to die.

Neo. Well, Sir, Now I do perceive that faith is a most excellent grace, and happy is that man that hath a great measure of it.

Evan. The truth is, faith is the chief grace that Christians are to be exhorted to get and exercise: and therefore, when the people asked our Lord Christ, 'What they should do to work the works of God?', he answered, and said, 'This is the work of God, that ye believe on him whom he hath sent,' John vi. 29. speaking as if there were no other duty at all required, but only believing: for indeed, to say as the thing is, believing includeth all other duties in it, and they spring all from it: and therefore faith one, Preach faith, and preach all. Whilst I bid man believe, faith learned Rolloch *, I bid him do all good things: for faith Doctor Preston †, Truth of belief will bring forth truth of holiness: if a man believe, works of sanctification will follow; for faith draws after it inherent righteousness and sanctification. Wherefore (saith he) if a man will go about this great work, to change his life, to get victory over any sin, that it may not have dominion over him, to have his conscience purged from dead works, and to be made partaker of the divine nature, let him not go about it as a moral man; that is, let him not consider what commandments there are, what the rectitude is which the law requires, and how to bring his heart to it; 'But let him go about it as a Christian, that is, let him believe the promise of pardon, in the blood of Christ; and the very believing the promise, will be able to cleanse his heart from dead works (p).

* Rollock on John. † Page 330, 340, 346.

[p] The sum hereof is, endeavours whatsoever, will That no considerations, no truly sanctify a man without

Neo. But I pray you, Sir, whence hath faith its power and virtue to do all this?

Evan. Even from our Lord Jesus Christ; for faith doth ingraft a man who is by nature a wild olive-branch, into Christ, as into the natural olive; and fetcheth sap from the root Christ, and thereby makes the tree bring forth fruit in its kind*; yea, faith fetcheth a supernatural efficacy from the death and life of Christ; by virtue whereof it meramorphoseth (q) the heart of a believer, and createth and infuseth into him new principles of action (r). So that

* Ward's life of faith, page 6, 7, 8, 74, 75.

faith. Howbeit, such considerations and endeavours are necessary, to promote and advance the sanctification of the soul by faith.

(q) i. e. Transformeth or changeth, Rom. xii. 2. 'Be ye transformed by the renewing of your mind.'

(r) viz. Instrumentally. It cannot be denied that our author placeth faith before the new principles of action in this passage, and before the habits of grace, page 267. and yet it will not follow, that, in his opinion, there can be no gracious change in the soul before faith. What he doth indeed teach, in this matter, is warranted by the plain testimony of the apostle, Eph. i. 13. 'After that ye believed, ye were sealed with that holy Spirit of promise.' And what this sealing is, at least as to the chief part of it, may be learned from John i. 16. 'And of his fulness have all we received, and grace for grace.' For as sealing

is the impression of the image of the seal on the wax, so that it thereby receives upon it point for point upon the seal; so believers being sealed with the Spirit of Christ, receive grace for grace in Christ, whereby they are made like him, and bear his image. And as it is warranted by the word, so it is agreeable to the OLD Protestant doctrine. That we are regenerate by faith; which is the title of the 3d chap. of the 3d book of Calvin's institut. and is taught in the Old confess. art. 3. in these words: 'Regeneration is wrought by the power of the Holy Ghost, working in the hearts of the elect of God an assured faith;' and art. 13. in these words, 'So soon as the Spirit of the Lord Jesus (which God's elect children receive by true faith) taketh possession in the heart of any man, so soon doth he regenerate and renew the same man.'

Nevertheless, I am not of

what a treasure of all graces Christ hath stored up in him, faith draineth, and draweth them out to the

the mind, that, either in truth, or in the judgement of our reformers, or of our author, the first act of faith is an act of an irregenerate, that is to say, a dead soul. But to understand this matter aright, I conceive, one must distinguish betwixt regeneration taken strictly, and taken largely; and betwixt new powers and new habits or principles of action. Regeneration, strictly so called, is the quickening of the dead soul, by the Spirit of Christ passively received; and goes before faith, according to John i. 12, 13. 'But as many as received him, to them gave he power to become the son's of God, even to them that believe on his name: which were born, not of blood---but of God.' This is called by Amesius, the first regeneration, Medal. lib. 1. cap. 29. sect. 6. see cap. 26. sect. 19. And it belongs to, or is the same with effectual calling; in the description of which, in the Shorter catechism, one finds a Renewing mentioned, whereby sinners are enabled to embrace Jesus Christ; and faith the Larger catech. on the same subject, "They although in themselves dead in sin, are hereby made able to answer his call."

Regeneration largely taken, presupposing the former, is the same with sanctification wrought in the soul by the Spirit of Christ, actively received by faith; and so follows faith; Acts xxvi. 18. 'Among them which are sanctified by faith, that is in Me:' the subjects of which are the redeemed, called and justified. Essen. Com. cap. 16. sect. 3. And accordingly in the description thereof in the Shorter catech. mention is made of a second Renewing, namely, 'whereby we are renewed in the whole man after the image of God, and are enabled more and more to Die unto sin, and live unto righteousness.' And thus I conceive regeneration to be taken in the above passages of the Old confession. The which is confirmed by the following testimonies: 'Being in Christ, we must be New Creatures, not in substance, but in qualities and disposition of our minds, and change of the actions of our lives---all which is impossible to them that have no faith.' Mr John Davidson's catech. q. 29. "Sa gude warkes follow as effects of Christ in us, possessed by faith, who beginneth to work in us regeneration and a renewing of the haill parts and powers of soul

use of a believer; being as a conduit-cock, that watereth all the herbs in the garden. Yea, faith doth apply the blood of Christ to a believers heart; and wash from the guilt of sin, but to cleanse and purge likewise from the power and stain of sin; and therefore, saith godly Hooker*, if you would have grace, you must first of all get faith, and that will bring all the rest; let faith go to Christ, and there is meekness, patience, humility and wisdom, and faith will fetch all them to the soul; therefore, saith he, you must not look for sanctification §, 'till you come to Christ in vocation.

* Poor doubting Christian, page 159. § Ibid. page 154.

and body. Whilk begun sanctification and holiness he never ceaseth to accomplish, &c." Ibid. page 30. "The effect [viz. of justification] inherent in us, as in a subject, is that new quality which is called inherent righteousness or regeneration." Grounds of Christian religion, [by the renowned Beza, and Faustus 1586.] chap. 29. sect. 11. "That new quality, then, called inherent righteousness, and regeneration, testified by good works, is a necessary effect of true faith." Ibid. chap. 31. sect. 13.

Now, in regeneration taken in the former sense, new powers are put into the soul, whereby the sinner, who was dead in sin, is enabled to discern Christ in his glory, and to embrace him by faith. But it is in regeneration ta-

ken in the latter sense that new Habits of Grace, or immediate principles of actions, are given; namely upon the soul's uniting with Christ by faith. So Essenius, having defined regeneration to be the putting of spiritual life in a man spiritually dead, Comp. cap. 14. sect. 11. afterwards saith, As by regeneration New Powers were put into the man, so by sanctification are given New Spiritual Habits, theological virtues, ib. cap. 16. sect. 5. And as the scriptures are express in that men are 'sanctified by faith,' Acts xxvi. 18. so is the Larger catechism in that it is in sanctification they are renewed in their whole man, having the seeds of repentance unto life, and of all other saving graces, put into their hearts." q. 75.

Nom. Truly, Sir, I do now plainly see that I have been deceived, and have gone a wrong way to work: for I verily thought that holiness of life must go before faith, and so be the ground of it, and produce and bring it forth; whereas I do now plainly see that faith must go before, and so produce and bring forth holiness of life.

Evan. I remember a man who was much enlightened in the knowledge of the gospel (1), who saith, There be many that think, that as a man chuseth to serve a prince, so men chuse to serve God. So likewise they think, that as those who do best service † do obtain most favour of their lord; and as those that have lost it, the more they humble themselves, the sooner they recover it; even so they think the case stands betwixt God and them: whereas, saith † Bernard Ochine's term. of predest.

(1) This man Bernardine Ochine, an infamous apostate, was at first a monk; but as our author saith, being much enlightened in the knowledge of the gospel, he not only made profession of the Protestant religion, but together with the renowned Peter Martyr, was esteemed a most famous preacher of the gospel, throughout Italy. Being in danger on the account of religion, he left Italy by Martyr's advice: and being much assisted by the dukes of Ferrara in his escape, he went first to Geneva, and then to Zurich, and was admitted a minister in that city. But discovering himself there, as Simon Magus did, after he had joined himself to the church of Samaria, he was banished;

and is justly reckoned among the forerunners of the execrable Socinus, See Hoornbeck apar. ad contr. Soc. page 47. Hence one may plainly see how there are sermons of his which might safely and to good purpose be quoted. And as for the character given him by the author here, if one is in hazard of reckoning it an applause, one must remember, that it is no greater than what the apostle gives to the guilty of the sin against the Holy Ghost, Heb. vi. 6. 'Those who were once enlightened, and have tasted of the heavenly gift, &c.' which I make no question but our author had his eye upon, in giving this man this character very pertinently.

he, it is not so, but clean contrary; for he himself saith, 'Ye have not chosen me, but I have chosen you,' John xv. 16. And not for that we repent, and humble ourselves, and do good works, he giveth us grace; but we repent, humble ourselves, do good works, and become holy, because he giveth us his grace. The good thief on the cross was not illuminated, because he did confess Christ; but he did confess Christ, because he was illuminated. For saith Luther on the Galatians, page 124. "The tree must first be, and then the fruit. For the apples make not the tree, but the tree maketh the apples. So faith first maketh the person, which afterwards bringeth forth works. Therefore to do the law without faith, is to make the apples of wood and earth without the tree: which is not to make apples, but mere fantasies." Wherefore, neighbour Nomista, let me intreat you, that whereas before you have reformed your life that you might believe, why now believe, that you may reform your life: and do not any longer work to get an interest in Christ; but believe your interest in Christ, that so you may work (t). And then you will not make the change of your life the ground of your faith, as you have done, and as Mr Culverwell † saith many do, who being asked, 'What caused them to believe?' they answer, 'Because they have truly repented, and ed their course of life (u).

Ant. Sir, what think you of a preacher, that in my hearing said, he durst not exhort nor persuade sinners to believe their sins were pardoned, before he saw

† In his treatise of faith.

(t) i. e. By believing, get a saving interest in Christ, whereas before, you have set yourself, as it were, to work it. See the note on the definition of faith.

(u) 'Which, adds he, if it proceed not from faith, is

not so much as a sound proof of faith, much less can it be any cause to draw them to believe.' p. 20. 'The only firm ground of saving faith is God's truth, revealed in his word, as is plainly taught,' Rom. x. 17. Ibid. page 21.

their lives reformed, for fear they should take more liberty to sin?

Evan. Why, what should I say, but that I think that preacher was ignorant of the mystery of faith (v)?

For it (w) is of the nature of sovereign waters, which so wash off the corruption of the ulcer, that they cool the heat, and stay the spreading of the infection, and so by degrees heal the same. Neither did he know, that it is of the nature of cordials, which so comfort the heart and ease it, that they also expel the noxious humours, and strengthen nature against them (x).

Ant. And I am acquainted with a professor, tho' God knows (y), a very weak one, that faith, if he

[v] This censure as it naturally follows upon the overthrowing of that doctrine, viz. 'That holiness of life must go before faith, and so be the ground of it, and produce and bring it forth,' page 293. so it is founded on these two ancient Protestant principles, 1. That the belief of the remission of sin is comprehended in saving justifying faith; of which see page 265. note [1] and the note on the definition of faith. 2. That true repentance, and acceptable reformation of life, do necessarily flow from, but not go before saving faith; of which see page 296. note [1], and page 299. note [2]. Hence it necessarily follows, that remission of sin must be believed before there can be any acceptable, reformation of life; and that the preacher's fear was groundless, reformation of life being so caused by the faith of remission of sin that is insepa-

rable from it; as our author teacheth in the following passages. Calvin's censure in this case is fully as severe; 'As for them [faith he] that think that repentance doth rather go before faith, than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof.' Instit. book 3. chap. 3. sect. 1. 'Yet when we refer the beginning of repentance to faith, we do not dream a certain mean space of time; wherein it bringeth it out; but we mean to shew, that a man cannot earnestly apply himself to repentance, unless he know himself to be of God.' lb. sec. 2.

[w] viz. Faith.

(x) Even so, faith not only justifies a sinner, but sanctifies him in heart and life.

(y) I think this expression might very well have been spared here.

should believe before his life be reformed, then he might believe, and yet walk on in his sins: I pray you Sir, what would you say to such a man?

Evan. Why, I could say, with Dr Preston †, let him, if he can believe truly, and do this; but it is impossible: let him believe, and the other will follow; truth of belief will bring forth truth of holiness; for who, if he ponder it well, can fear a fleshly licentiousness, where the believing soul is united and married to Christ (z)? The law as it is the covenant of works, and Christ are set in opposition; as two husbands to one wife successively [a]; whilst the law was alive in the conscience, all the fruits were deadly, Rom. vii. 5. but Christ taking the same sponse to himself (the law being dead) by his quickning Spirit doth make her fruitful to God (b), and so raiseth up seed to the former husband; for materially these are the words of the law, though produced by the Spirit of Christ in the gospel (c).

Ant. And yet, Sir, I am verily persuaded, that there be many, both preachers and professors, in this city, of the very same opinion, that these two are of

[z] "Q. Doth not this doctrine [viz. of justification by faith without works] make men secure and profane? A. No: for it cannot be, but they who are ingrafted into Christ by faith should bring forth fruits of thankfulness." Palat. catech. quest. 64.

[a] Rom. vii. 4.

[b] Rom. vii. 4, 6.

[c] As a woman married to a second husband, after the death of the first, doth the same work for substance in the family, that was required of her by the first husband; yet does it not to,

nor as under the authority of the dead husband, but the living one; so, the good works of believers are materially, and but materially, the works of the law, [as a covenant] the first husband now dead to the believer. In this sense only the law is here treated of: and to make the good works of believers formally the works of the law, as a covenant and husband, is to contradict the apostle, Rom. vii. 4, 5, 6. to make them deadly fruits, dishonourable to Christ the second husband, and unacceptable to God.

Evan. The truth is*, many preachers stand upon the praise of some moral virtue, and do inveigh against some vice of the time, more then upon pressing men to believe. But saith a learned writer †, It will be our condemnation, if we love darkness rather than light, and desire still to be groping in the twilight of morality, the precepts of moral men, than to walk in the true light of divinity, which is the doctrine of Jesus Christ ‡: and I pity the preposterous care and unhappy travel of many well-affected, who study the practice of this and that virtue, neglecting this cardinal and radical virtue: as if a man should water all the tree, and not the root. Fain would they shine in patience, meekness and zeal, and yet are not careful to establish and root themselves in faith, which should maintain all the rest; and therefore all their labour hath been in vain and to no purpose.

Nom Indeed, Sir, this, which ye have now said, I have found true by my own experience: for I have (d) laboured and endeavoured to get victory over such corruption, as to overcome my dulness, and to perform duties with chearfulness; and all in vain.

Evan And no marvel; for to pray, to meditate, to keep a sabbath chearfully, to have your conversation in heaven, is as possible for yourself to do, as for iron to swim †, or, for stones to ascend upwards: but yet nothing is impossible to faith, it can naturalize these things unto you; it can make a mole of the earth, a soul of heaven; wherefore, tho' you have tried all moral conclusions of purposing, promising, resolving, vowing, fasting, watching, and self revenge; yet get you to Christ and with the finger of faith touch but the hem of his garment; and you shall feel virtue come from him, for the curing of all your diseases. Wherefore I beseech you, come

* Ward's life of faith, page 19. † William's seven golden candlest. page 39, 40. § Ward's life of faith, page 6, 7. ‡ Ibid. page 68, 69, 70.

out of yourself unto Jesus Christ, and apprehend him by faith, as (blessed be God) you see your neighbour Neophytus hath done; and then shall you find the like loathing of sin, and love to the law of Christ, as he now doth; yea then shall you find your corruptions dying and decaying daily, more and more as I am confident he shall.

Neo. Ay but, Sir, shall I not have power quite to overcome all my corruptions, and to yield perfect obedience to the law of Christ, as, the Lord knows I much desire?

Evan. If you could believe perfectly, then should it be even according to your desire: according to that of Luther on the Galatians. If we could perfectly apprehend Christ, then should we be free from sin; but alas whilst we are here, we know but in part, and so believe but in part, and so receive Christ but in part, 1 Cor. xiii. 9. and so, consequently, are holy but in part: witness James the just, including himself, when he saith, 'In many things we sin all, Jam. iii. 2. John the faithful and loving disciple, when he saith, 'If we say we have no sin, we deceive ourselves, and the truth is not in us,' 1 John i. 8. Yea, and witness Luther, when he saith, on the Galatians, page 144. A Christian man hath a body, in whose members, as Paul saith, 'sin dwelleth and warreth,' Rom. vii. 15. And albeit he fall not into outward and gross sins, as murder, theft, adultery, and such like, yet he is not free from impatience, and murmuring against God yea, saith he, I feel in myself covetousness, lust, anger, pride and arrogancy, also the fear of death, heaviness, hatred, murmurings, impatience*. So that as you grow from faith to faith, so shall you grow from strength to strength in all other graces. Wherefore, saith godly Hooker §, strengthen this
 * Ward's life of faith, page 149. § Soul's effectual calling, page 610.

grace of faith, and strengthen all : nourish this, and nourish all. So that if you can attain to a great measure of faith, you shall be sure to attain to a great measure of holiness according to the saying of Dr Preston†. He that hath the strongest faith, he that believeth in the greatest degree the promise of pardon and remission of sins, I dare boldly say, he hath the holiest heart and the holiest life. And therefore I beseech you labour to grow strong in the faith of the gospel, Philip i. 27.

§ 9. Neo. O, Sir, I desire it with all heart ; and therefore I pray you tell me what you would have me to do, that I may grow more strong.

Evan. Why, surely the best advice and counsel that I can give you, is to exercise that faith which you have ; and wrestle against doubtings, and be earnest with God in prayer for the increase of it. Forasmuch faith Luther †, as this gift is in the hands of God only, who bestoweth it when, and on whom he pleaseth ; thou must resort unto him by prayer, and say with the apostles, Lord increase our faith, Luke xvii. 5. And you must also be diligent in hearing the word preached ; for as faith cometh by hearing Rom. x. 17. so is it also increased by hearing. And you must also read the word, and meditate upon the free and gracious promises of God ; for the promise is the immortal seed, whereby the spirit of Christ begets and increaseth faith in the hearts of all his. And lastly, you must frequent the sacrament of the Lord's supper, and receive it as often as conveniently you can †.

Ant. But by your favour, Sir, if faith be the gift of God, and he give it when and to whom he pleaseth : then I conceive, that man's using such means will not procure any greater measure of it than God is pleased to give.

Evan. I confess it is not the means that will either beget or increase faith ; but it is the Spirit of God
 † New cov. 144. § Choice serm. page 27. † Pool
 Poor doubting Christian, page 143.

in the use of means that doth it ; so that as the means will not do it without the spirit, neither will the Spirit do it without the means, where the means may be had. Wherefore, I pray you, do not you hinder him from using the means.

Neo. Sir, for mine own part, let him say what he will, I have resolved, by the assistance of God to be careful and diligent in the use of these means, which you have now prescribed ; that so, by the increasing of my faith, I may be the better enabled to subject to the will of the Lord, and so walk as that I may please him.

§ 10. But forasmuch as heretofore he hath endeavoured to persuade me to believe diverse points, which then I could not see to be true, and therefore could not assent unto them ; methinks I do now begin to see some shew of truth in them ; therefore, Sir, if you please give me leave, I will tell you what points they are, to the intent that I may have your judgment and direction therein.

Evan. Do so, I pray you.

Neo. 1. Why, first of all he endeavoured to persuade me that a believer is not under the law, but is altogether delivered from it.

2. That a believer doth not commit sin.

3. That the Lord can see no sin in a believer.

4. That the Lord is not angry with a believer for his sins.

5. That the Lord doth not chastise a believer for his sins.

6. Lastly. That a believer hath no cause, neither to confess his sins, nor to crave pardon at the hands of God for them, neither yet to fast nor mourn, nor humble himself before the Lord for them.

Evan. These points which you have now mentioned, have occasioned many needless and fruitless disputes ; and that because men have either not understood what they have said, or else not declared whereof they have affirmed : for in one sense they may all

of them be truly affirmed; and in another sense they may all of them be truly denied; wherefore if we would clearly understand the truth, we must distinguish betwixt the law, as it is the law of works, and as it is the law of Christ (e).

[e] The Antinomian sense of all these positions is, no doubt, erroneous and detestable, as is opposed and disproven by our author. The positions themselves are paradoxes, bearing a precious gospel-truth, which, he maintains against the Legalist: but I doubt, it is too much to call them all Antinomian paradoxes. But to call them simply, and by the lump, Antinomian errors, is shocking: one might as good say, It is a Popish or Lutheran error, 'That the bread in the Sacrament is Christ's body;' and that it is a Socinian, Arminian or Baxterian error, That a sinner is justified by faith: for the first four of the paradoxes are as directly scriptural, as these are; though the Antinomian sense of the former is antiscryptural, as is the Popish, Lutheran, Socinian, Arminian and Baxterian sense of the latter, respectively. At this rate one might subvert the very foundations of Christianity, as might easily be instructed, if there were sufficient cause to exemplify it here. How few doctrines of the Bible are there, that have not been wrested to an erroneous sense, by some corrupt men or other? yet will

not their corrupt glosses warrant the condemning of the scriptural positions themselves as erroneous.

The first four of these paradoxes are found in the following texts of scripture, viz. The

1st, Rom. vi. 14. 'Ye are not under the law, but under grace.' Cap. vii. 6. Now we are delivered from the law.'

2d, 1 John iii. 6. 'Whoever abideth in him, sinneth not.' ver. 9. 'Whoever is born of God, doth not commit sin,--and he cannot sin.'

3d, Numb. xxiii. 27. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.' Cant. iv. 7. Thou art all fair, my love, there is no spot in thee.'

4th, Isa. liv. 9. 'So have I sworn that I would not be wroth with thee, nor rebuke thee.'

The case standing thus, these paradoxes must needs be sensed one way or other, agreeable to the analogy of faith, and so defended by all who own the divine authority of the holy scripture, and as an orthodox divine would not condemn the two propositions above

Now as it is the law of works, it may be truly said that a believer is not under the law, but is delivered from it (f), according to that of the apostle, Rom. vi. 14. 'Ye are not under the law, but under grace; and Rom. vii. 6. 'But now we are delivered from the law.' And if believers be not under the law, but are delivered from the law, as it is a law

mentioned, brought in for illustration of this matter, but clear the same, by giving a sound sense of them, and rejecting the unsound sense, as That 'tis true that the bread is Christ's body sacramentally; false, that it is so by transubstantiation or consubstantiation: that 'tis true, sinners are justified by faith as an instrument, apprehending and applying Christ's righteousness; false, that they are justified by it as a work, fulfilling the pretended new proper gospel-law: so our author gives a safe and sound sense of these scriptural paradoxes, and rejects the unsound sense put upon them by Antinomians; and this he doth, by applying to them the distinction of the law, as it is the law of works, i. e. the covenant of works, and as it is the law of Christ, i. e. a rule of life, in the hand of the Mediator, to believers. Now, if this distinction be not admitted here, neither in these nor in equivalent terms, but the law of Christ and the law of works must be reckoned one and the same thing: then, believers in Christ, whom none but Antinomians

will deny to be under the law, as it is the law of Christ, or a rule of life, are evidently staked down under the covenant of works still; forasmuch as, in the sense of the holy scripture, as well as in the sense of our author, the law of works is the covenant of works. And since it is plain from the holy scripture, and from the Westminster Confession, That believers are not 'under the law as a covenant of works;' a way which, by this distinction, our author had blocked up, is, by rejecting of it, and confounding the law of works and the law of Christ, opened for Antinomians to cast off the law for good and all.

The two last of these paradoxes are consequentially scriptural, as necessarily following upon the former, being understood in the same sense as they are, and as our author explains them.

(f) "True believers be not under the law as a covenant of works." Westm. confess. chap. 19. sect. 6. "The law of works, saith our author, page 28, is as much to say as the covenant of works."

of works; then, though they sin, yet they do not transgress the law of works; for 'where no law is, there is no transgression,' Rom. iv. 15. And therefore saith the apostle John, 'Whosoever abideth in him sinneth not,' 1 John iii. 6 that is, (as I conceive) whosoever abideth in Christ by faith, sinneth not against the law of works (g). And if a believer sin not against the law of works; then can God see no sin in a believer, as a transgression of that law (h). And therefore it is said, Numbers xxiii. 21. 'He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: and again, it is said, Jeremiah l. 20. 'At that time the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: and in Canticles iv. 7. Christ saith concerning his spouse, 'Behold thou art all fair, my love, and there is not a spot in thee.' And if God can see no sin in a believer, then assuredly he is neither angry, nor doth chastise a believer for his sin.

(g) "As the world is altogether set upon sinne, and can do nathing but sin; so they that are borne of God sinne not; not that their sinnes of themselves are not deadly, but because their persons are so lively in Christ, that the deadliness of sinne cannot prevail against them." Mr John Davidson's catech. page 32. What he means by the deadliness of sin, ap-

pears from these words a little after: "Howbeit the condemnation of sin be removed from the faithful altogether, &c." "The penalty which the law of works threateneth says our author to Neophytus, page 204. is condemnation and eternal death; and this you have no cause at all to fear."

(h) Mr James Melvil to the same end expresseth it thus:

But God into his daughter dear sees nane iniquitie,
Nor in his chosen Israel willl spy enormitie:
Nor loking in her bowk, whilk is with fernicles repleit,
But ever into Christ her face, whilk pleasand is and sweet.

Morning Vision, dedicated to King James VI. p. 84.

as a transgression of that law (i) : and hence it is, that the Lord saith concerning his own people that were believers. Isa. xxvii. 4. ' Anger is not in me ! ' and again. Isa. liv. 9. the Lord, speaketh comfortably to his spouse the Church, saith, ' As I have sworn that the wants of Noah shall no more go over the earth, so have I sworn that I will no more be wroth with thee, nor rebuke thee ' Now if the Lord be not angry with a believer, neither doth chastise him for his sins, as they are any transgression of the law of works ; then hath a believer neither need to confess his sins unto God, nor crave pardon for them, nor yet to fast nor mourn, nor humble himself for them, ' as conceiving them to be any transgression of the law, as it is the law of works (k).

[i] Such anger is revenging wrath, and such chastisement is proper punishment inflicted for satisfying offended justice; in which sense it is said, Isa. liii. 3. ' The chastisement of our peace was upon him,' to wit, on Jesus Christ; and therefore it cannot be on believers themselves.

[k] Our author doth not indeed here refute the Antinomian error. That the believer ought not to mourn for his sins : he doth that effectually in the next paragraph. But here he refutes the Legalist, who will needs have the believer still to be under the law, as it is the covenant of works ; and therefore to confess and mourn &c. for his sins, as still committed against the covenant of works. But it is evident as the light, that believers are not under the

covenant of works, or, in other terms, under the law, as that covenant; and that principle being once fixed, the whole chain of consequences, which our author hath here made, does necessarily follow thereupon. It is strength that nothing can be allowed in believers to be mourning for sin, unless they mourn for it as unbelievers, as persons under the covenant of works, who doubtless are under the curse and condemnation of their sin, Gal. iii. 10. But " as our obedience now is not the performance, so our sinning is not the violation, of the condition of the old covenant. Believers---- their sins now, tho' transgressions of the law, are not counted violations of the conditions of the covenant of works, under which they are not." Brown on

Thus you see, that if you consider the law in this sense, then all these points follow, according as your friend Antinomista hath endeavoured to persuade you. But if you do consider the law, as it is the law of Christ, then they do not so, but quite contrary. For as the law is the law of Christ, so may be truly said, that a believer is under the law, and not delivered from it; according to that of the apostle 1 Cor. ix. 20. 'Being not without law to God, but under the law to Christ;' and according to that of the same apostle, Rom. vii. 31. 'Do we not then make void the law through faith? God forbid, yea, by faith we establish the law.' And if a believer be under the law, and not delivered from it, as it is the law of Christ; then if he sin, he doth thereby transgress the law of Christ; and hence I do conceive it is, that the apostle John saith, both concerning himself and other believers, 1 John i. 8. 'If we say we have no sin, we deceive ourselves, and the truth is not in us;' and so saith the apostle James, chap. iii. 2. 'In many things we offend all.' And if a believer, transgress the law of Christ, then doubtless he seeth it; for it is said, Prov. v. 21. 'That the ways of men are before the eyes of the Lord, and he pondereth all his goings;' and, in Heb. iv. 13. it is said, 'All things are naked and open unto the eyes of him, with whom we have to do.' And

justification, chap. xv. page 224. "If sense of sin be taken for the unbelieving feeling of, and judging myself cast out of his sight, and condemned; whereas yet I am in Christ, and it is God that justifies me; who is he that shall condemn? Rom. viii. 33, 34. we shall

agree with Antinomians. This is, indeed, the hasty sense of unbelief, Psal. xxxi. 23. John ii. 4. Hence let them be rebuked, who say not that Christ in the gospel hath taken away the sense of sin." Rutherford on the covenants, page 222.

if the Lord doth see the sins that a believer doth commit against the law, as it is the law of Christ; then doubtless he is angry with them; for it is said, Psal. cvi. 40. That because the people went a whoring after their own inventions, therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance; and in Deut. ii. 37. Moses saith concerning himself, The Lord was angry with him. And if the Lord be angry with a believer for his transgressing the law of Christ, then assuredly, if need be, he will chastise him for it: for it is said (1) concerning the seed and children of Jesus Christ. If they forsake my law and walk not in my judgments, then will I visit their transgressions with the rod, and their iniquities with stripes. And in 1 Cor. xi. 30. it is said concerning believers, For this cause (namely their unworthy receiving of the sacrament) many are weak and sickly among you, and many sleep. And if the Lord be angry with believers and do chastise them for their sins, as they are a transgression of the law of Christ; then hath a believer cause to confess his sins unto the Lord, and to crave pardon for them, yea and to fast and mourn, and humble himself for them as conceiving them to be a transgression of the law of Christ (m).

And now my loving neighbour Neophytus, I pray you to consider seriously of these things: and learn to distinguish aright betwixt the law, as it is the law of works, and as it is the law of Christ; and that in effect and practice, I mean, in heart and conscience.

Neo. Sir, it is the unfeigned desire of my heart, Ball on the covenant, page 47.

[1] Psal. lxxxix. 30, 31,

32.

[m] Thus our author hath solidly refuted, in this para-

graph, the Antinomian sense of all the six positions above mentioned.

to do; and therefore I pray you give me some direction therein (n)

Evan. Surely the best direction that I can give you, is To labour truly to know, and firmly to believe, that you are not under the law, as it is the law of work; and that you are now under the law as it is the law of Christ: and that therefore you must neither hope for what the law of works promiseth, in case of your most exact obedience; nor fear what it threateneth in case of your most imperfect and defective obedience. And yet you may both hope for what the law of Christ promiseth in case of your obedience; and are to fear what it threateneth, in case of your disobedience.

Neo. But, Sir, what be these promises and threatenings? And, first, I pray you tell me, what it is, that the law of works promiseth.

Evan. The law of works, or which is all one (as I have told you) the Covenant of works, promiseth justification and eternal life, to all that yield perfect obedience thereunto: and this you are not to hope for, because of your obedience. And indeed, to say as the thing is, you being dead to the law of works, can yield no obedience at all unto it; for, how can a dead wife yield any obedience to her husband? And if you can yield no obedience at all unto it, what hope can you have of any reward for your obedience? Nay, let me tell you more, Jesus Christ, the Son of God, hath purchased both justification, and eternal life, by his perfect obedience to the law of works; and hath freely given it to you, as it is written, Acts xiii. 39 'By him, all that believe are justified from all things, from which they could not be justified by the law of Moses: and, Verily, verily, saith our

[n] Namely, How to improve these points of doctrine in my practice. There lyes the great difficulty; and according as unbelief or faith has the ascendant, so will the soul, in

practice, carry itself: confessing, begging pardon, fasting, mourning and humbling itself, either as a condemned malefactor, or as an offending child.

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Saviour. 'He that believeth in me, hath everlasting
life,' John vi. 47.

Neo. And I pray you, Sir, what doth the law of
works threaten, in case of man's disobedience unto it?

Evan. Why the penalty, which the law of
works in that case, threateneth, is condemnation,
and death eternal: and this you have no cause at all
to fear, in case of your most defective obedience; for
no man hath any cause to fear the penalty of that
law, which he lives not under. Surely a man that
liveth under the laws of England, hath no cause to
fear the penalties of the laws of Spain or France: e-
ven so you, that now live under the law of Christ,
have no cause to fear the penalty of the law of works
(o). Nay, the law of works is dead to you; and there-
fore, you have no more cause to fear the threats there-
of, than a living wife hath to fear the threats of her
dead husband; nay, than a dead wife hath to fear the
threats of a dead husband (p). Nay, let me say yet
more, Jesus Christ, by his condemnation, and death
upon the cross, hath delivered you, and set you free
from condemnation, and eternal death: as it is writ-
ten, Rom. viii. 1. 'There is therefore now no con-
demnation to them that are in Christ Jesus.' And
saith Christ himself, John xi. 26. 'Whosoever liveth
and believeth in me, shall never die.'

[o] See page 132, 133, note [o] and [q]. 'The law, as it condemneth and curseth, is to the believer a mere passive and a naked stander by, and hath no activity, nor can it act in that power upon any in Christ: as the law of Spain is merely passive in condemning a free-born man dwelling in Scotland.' Rutherford's Spirit of Antichrist, page 87. 'The law being fully la-

tified by Christ, it nei-
ther condemneth, nor can
it condemn, to eternal
sufferings, for that is re-
moved from the law to
all that are in Christ."
Ibid.

[p] For according to the
scripture, the believer is
dead to the law, and the
law is dead to the believer;
namely, as it is the law of
covenant of works. See
page 146, note [m], and
page 147, 148.

And thus you see your freedom and liberty from the law, as it is the law of works. And that you may be the better enabled to stand fast in this liberty, where-with Christ hath made you free; beware of conceiving that the Lord now stands in any relation towards you, or will any way deal with you, as a man under that law. So that if the Lord shall be pleased hereafter, to bestow upon you a greater measure of faith, whereby you shall be enabled to yield an exact and perfect obedience to the mind and will of God (q); then beware of conceiving, that the Lord looks upon it as obedience to the law of works, or will in any measure reward you for it, according to the promises of that law. And if in case, at any time hereafter, you be, by reason of the weakness of your faith, and strength of temptation drawn aside, and prevailed with to swerve from the mind and will of the Lord; then beware of conceiving, that the Lord sees it as any transgression of the law of works. For if you cannot transgress that law; then it is impossible the Lord should see that which is not; and if the Lord can see no sin in you, as a transgression of the law of works; then it is impossible that he should either be angry with you, or correct you for any sin, as it is a transgression of that law. No, to speak with holy reverence, (as I said before) the Lord cannot by virtue of the covenant of works, either require any obedience of you, or give you an angry look or an angry word; much less threaten and afflict you for any disobedience to that covenant (r). And therefore, whensoever your conscience shall tell you, that you have broken any of the ten commandments; do not conceive that the Lord looks upon you as an angry judge, armed with justice against you; much less do you fear, that he will execute his justice upon you, according to the penalty of that covenant. In justifying of you, or de-

[q] Exact and perfect (r) See page 221. note comparatively, not abso- [y] lutely.

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puruing you of your heavenly inheritance, and giving you your portion in hell fire. No, assure yourself, that your God in Christ will never unson you, nor unspouse you: no. nor yet, as touching your justification and eternal salvation, will he love you ever a whit the less though you commit ever so many and great sins: for this is a certain truth, that as no good either in you, or done by you can move him to justify you, and give you eternal life; so no evil in you, or done by you, can move him to take it away from you, being once given. And therefore believe it, man,

[f] The Author speaks expressly of the love of God, touching believers justification, and eternal salvation, which, according to the scripture, he reckons to be given them already. And he asserts, That as no good in them, or done by them, did move him to love them, so as to justify them, and give them eternal life: so no evil in them; or done by them, shall lessen that love, as to their justification and eternal salvation; that is, as he himself explains it, move him to take eternal life [which includes justification] away from them, being once given. This is most firm truth: Howbeit the more and the greater the sins of a believer are, he may say his account with the more and the greater effects of God's fatherly indignation against him: and the corruption of human nature makes the adding of such a clause, in such a case, very necessary. What our Author here ad-

vanceth is evident from the holy scriptures, Psal. lxxxix. 30, 31, 32, 33, 34. 'If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments: then will I visit their transgression with the rod, and their iniquity with stripes, nevertheless my loving kindness will I not utterly take from him; nor suffer my faithfulness to fail: my covenant will I not break; nor alter the thing that is gone out of my lips.' And to deny it, is in effect, to affirm, that God loves believers, as touching the justification and eternal salvation, for their holiness; contrary to Titus iii. 5. 'Not by works of righteousness which we have done, but according to his mercy he saved us:' Rom. vi. 23. 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord: and that that love of his to

whilst you live, that as the Lord first loved you freely, so will he hereafter heal your backslidings, and still

them changeth according to the variation of their frame and walk ; contrary to Rom. xi. 29. 'The gifts and calling of God are without repentance.' But while the doctrine of the perseverance of the saints stands, namely, That true believers can neither fall away totally, nor finally, neither from relative grace, nor from inherent grace ; our author's doctrine in this point must stand also : and the sins of believers, how great or many soever they be, can never be of that kind, which is inconsistent with a state of grace ; nor of another than that of infirmities. See page 226. note (2). And how low soever grace is brought in the soul of a believer, at any time, through the prevalence of temptation ; yet can he never altogether lose his inherent holiness, nor can he at any time live after the flesh. For, according to the scripture, that is not the spot of God's children ; but he, who so lives, neither is, nor ever was one of them, Rom. vi. 2. 'How shall we that are dead to sin live any longer therein ?' Verse 14. Sin shall not have dominion over you : for ye are not under the law, but under grace.' Chap.

viii. 1. 'Them which are in Christ Jesus, who walk, not after flesh, but after the Spirit.' See ver. 4. 1. John iii. 9. whosoever is born of God doth not commit sin : for his seed remaineth in him, and he cannot sin, because he is born of God.'

"God foresaw what infirmities thou wouldst have before he gave Christ this commission : and Christ foresaw them before his acceptance of the charge. If their prescience could not stop God in his gift, nor cool Christ in his acceptance, why should it now ?---While they do continue, the love of God to thee is not hindered by them. Charnock vol. 2. edit. 2. page 749.

"Observe a twofold distinction, 1. Between God's love in itself, and the manifestation of it to us. That is perpetual and one--without change, increase or lessening -- : but the manifestation of this love--is variable, according to--our more or less careful exercise of piety.---2. Between God's love to our persons, and God's love to our qualities and actions. A distinction which God well knows how to make.---Parents I am sure, are well skilled in putting this difference between the vices and persons of their children ; those they

love you freely, Hos. xiv. 4. Yea, He will love you unto the end, John xiii. 1. and altho' the Lord doth expresse the fruits of his anger towards you, in chastising and afflicting of you; yet do not you imagine that your afflictions are penal, proceeding from hatred, and vindictive justice; and so as payment and satisfactions for sins; and so as the beginning of eternal torments in hell: for you, being (as you have heard) free from the law of works, and so consequently from sinning against it, must needs likewise be freed from all wrath, anger, murther, calamities, afflictions, yea and from death itself, as (t) fruits and effects of any transgression against that covenant.

And therefore you are never to confess your sins unto the Lord, as though you conceived them to have been committed against the law of works; and so making you liable to God's everlasting wrath, and hell fire; neither must you crave pardon and forgiveness for them, that thereupon you may escape that penalty: neither do you either fast, or weep, or mourn, or humble yourself, out of any conceit that you shall thereby satisfy the justice of God, and appease his wrath, either in whole or in part; and so escape his everlasting vengeance. For if you be not under the law of works; and if the Lord see not sin in you, as a transgressor of that law: then consequently you have no need either to confess your sins, or crave pardon for them, or fast, or weep, or mourn or humble yourself for your sins, as conceiving them to be any transgression of the law of works (u).

hate, these they love-- the persons, never considers
case is alike between God them otherwise than as
and the elect: his love to most perfectly holy and un-
their persons is from ever- blameable in Christ. Pem-
lasting the same; nor doth ble his works, page 23.
their infirmities lessen it, nor (t) They are.
their sanctity increase it (u) See page 304. note
because God, in loving their (k).
yours alone; and thus

Now Well, Sir, you have fully satisfied me in this point: and therefore I pray you proceed to shew what is that reward which the law of Christ promises, which you said I might hope for, in case of my obedience thereunto.

Evans. Why the reward which (I conceive) the law of Christ promised to believers, and which they may hope for, answerable to their obedience to it (v) is a comfortable being in the enjoyment of sweet communion with God in Christ, even in the time of this life, and a freedom of afflictions both spiritual and corporal, so far forth as they are fruits and effects of sin, as it is any transgression of the law of Christ (w). For you know that so long as a child doth yield obedience to his father's commands, and doth nothing that is displeasing to him, if he love his child, he will carry himself lovingly and kindly towards him, and suffer him to be familiar with him, and will not whip nor scourge him for his disobedience. Even so, if you unfeignedly desire and endeavour to be obedient unto the mind and will of your loving father in Christ: in doing that which he commands, and in avoiding that which he forbids, both in your general and particular calling; and that to the end that you may please him: then, answerably as you do so, your father will smile upon you, when you shall draw near to him in prayer, or any other of his own ordinances; and manifest his sweet presence and loving favour towards you; and exempt you from all outward calamities, except in case of trial of your faith and patience, or the like, as it is written, 2 Chron. xv. 2. 'The Lord is with you, while ye are with him; and if you seek him, he will be found of you.' And so the apostle James saith Jam. iv. 8.

(v) Though not for their obedience, but for Christ's. the latter is a press error. See the third line of this page, and the reason here

(w) I read the last word immediately following, with the first paragraph, page works, judging it plain, that 315.

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'Draw nigh to God, and he will draw nigh to you.' And O, saith the Lord, that my people had hearkened unto me, and Israel had walked in my ways! he should have fed them with the finest of the wheat, and with honey out of the rock should I have satisfied thee. Psal. lxxxi. 13, 16. And this may suffice to have shewed you what you may hope for, answerable to your obedience to the law of Christ.

Neo. Then, Sir, I pray you proceed to shew what is the penalty which the law of Christ threatneth, and which I am to fear, if I transgress that law?

Evan. The penalty which the law of Christ threatneth to you, if you transgress the law of Christ, and which you are to fear is the want of near and sweet communion with God in Christ, even in the time of this life; and a liableness to all temporal afflictions as fruits and effects of the transgressing that law (x).

(x) An awful penalty, if rightly understood! as comprehending all manner of strokes and afflictions on the outward and inward man, called by our author temporal and spiritual afflictions, page 231. on the outward man; not to speak of the reproach, disgrace, and contempt, successful labour and toil, poverty, misery and want, and the like, which the believer is liable to for his disobedience as well as others; his sins lay him open to the whole train of maladies, pains, torments, sores, diseases and plagues, incident to sinful flesh; by which he may become a burden to others. All these may be in-

fllicted on him, not only by the hand of God, but by the hand of the devil: as appears in the case of Job. Yea, and the Lord may, in virtue of this penalty annexed to his law, pursue the controversy with the offending believer, even to death; so that his natural life may go in the cause of his transgression, 1 Cor. xi. 30, 32. To this may be added the marks of God's indignation against his sin, set upon his relations: witness the disorders, mischiefs, and strokes, on David's family, for his sin in the matter of Uriah, more bitter than death, 2 Sam. xii. 10, 11, 12, 14. chap. xiii. and xv.

Wherefore, whensoever you shall hereafter transgress any of the ten commandments, you are to know

in the inner man, by virtue of the same penalty, he is liable for his transgression, to be deprived of the comfort, sense, exercise, and some measure of his graces; of his sense of God's love, his peace, joy, actual communion with God, and access to him in duties; to be brought under desertion, hiding of God's face, withdrawing of the light of the Lord's countenance; and left to walk in darkness, to go mourning without the sun, and to cry and shout while the Lord shutteth out his prayer; to be thrown into agonies of conscience, pierced with the arrows of the Almighty in his spirit, compassed about and distracted with the terrors of God, seized with the fearful apprehensions of God revenging wrath against him, and thereby brought unto the brink of absolute despair. Besides all this, he is liable to the buffetings of Satan, and horrid temptations, and, for the punishment of one sin, to be suffered to fall into another. And all these may in virtue of the penalty annexed to the law in the hand of Christ, meet the case of the offending believer, together and at once. Thus, howbeit God nowhere threatens to cast believers in Christ

into Hell, yet he both threatens and often executes the casting of a hell into them, for their provocation.

Only, the revenging wrath and curse of God are no part of the penalty to believers in Christ, according to the truth, and our Author. But whether or not, this penalty, as it is without these, leaves the most holy and awful law of the great God, and our Saviour JESUS CHRIST, most base and despicable, the sober minded Reader will easily judge for himself.

"The one, viz. justification, doth equally free all believers from the revenging wrath of God, and that perfectly in this life." *Larg. Catech. Quest. 77.* "They can never fall from the state of justification; yet they may by their sins, fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance." *Westm. Conf. chap. xi. art. 5.* "They may...fall into grievous sins, and for a time continue therein; whereby they incur God's displeasure, and grieve his holy spirit, come to be deprived of some measure

of his love, and of the fruit of his Spirit; and thus they are brought into bondage to the law of sin and death.

that you have thereby transgressed the law of CHRIST, and that the Lord sees it, and is angry with it, with a fatherly anger; and, if need be, will chastise you, 1 Pet i. 6. either with temporal or spiritual afflictions, or both. And this your heavenly father will do in love to you; either to bring your sins to remembrance, as he did the sins of Joseph's brethren, Gen xliii. 21. And as the widow of Zarephath confesseth concerning herself, 1 Kings xvii. 18. or else to purge and take away your sins, according to that which the Lord saith, Isa. xxvii. 9. 'By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, even the taking away of sin.' For indeed, saith Mr Culverwell*, afflictions, through God's blessing are made, special means to purge out that sinful corruption, which is still in the nature of believers; and therefore are they, in scripture, most aptly compared to medicines, for so they are indeed to all God's children, most sovereign medicines to cure all their spiritual diseases. And indeed, we have all of us great need thereof; for as Luther on the Galatians. p. 66. truly saith, We are not yet perfectly righteous; for whilst we remain in this life, sin dwelleth in the flesh, and this remnant of sin God purgeth. Wherefore, saith the same Luther, in another place (y), When God hath remitted sins, and received a man into the bosom of grace, then doth he lay on him all kind of afflictions; and doth scour and renew him from day to day. And to the same

of their graces and comforts, have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves," Ibid. chap. 17. art. 3. "The threatnings of it serve to shew what even their sins deserve; and

what afflictions in this life, they may expect for them, although freed from the curse thereof, threatened in the law." Ibid. chap. 19, art. 6. See page 277. note [d].

[y] Chof. sermons, Sermon of the kingdom of God, page [mih] 120.

purpose Tindal truly saith, If we look on the flesh; and into the law; there is no man so perfect, that is not found a sinner; nor no man so pure, that hath not need to be purged. And thus doth the Lord chastise believers, to heal their natures, by purging out that corruption that remains therein.

And therefore whensoever you shall hereafter feel the Lord's chastising hand upon you, let it move you to take the prophet Jeremiah's counsel, that is to 'search and try your ways, and turn unto the Lord,' Lam. iii. 40. and confess your sins unto him, say in with the prodigal, Luke xv. 21. 'Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son:' and beg pardon and forgiveness at his hands as you are taught in the fifth petition of the Lord's prayer, Matth. vi. 12. Yet do not you crave pardon and forgiveness at the hands of the Lord, as a malefactor doth at the hands of a judge, that feareth condemnation and death; as though you had sinned against the law of works and therefore feared hell and damnation: but do you beg pardon and forgiveness, as a child doth at the hands of his loving father; as feeling the fruits of his fatherly anger, in his chastening upon you, and as fearing the continuance and augmentation of the same, if your sin be not both pardoned and subdued [2]: and therefore do you also beseech your loving father to subdue your iniquities, according to his promise, Micah vii. 19. And if you find not that the Lord hath heard your prayers, by your feeling your iniquities subdued (a); then join with your prayers fasting and weeping, if you can; that so you may be the more seriously humbled before the Lord, and more

[2] Matth. vi. 9. 12. is the mark of God's hearing prayer for the pardon of it; After this manner therefore pray ye: Our Father which art in heaven ----- if one feels not his iniquity which art in heaven ----- subdued, he cannot find that forgive us our debts, as God hath heard his prayer we forgive our debtors. for pardon.

[a] The subduing of sin

servent in prayer. And this, I hope, may be sufficient to have shewed you what is the penalty which the law of Christ threateneth.

Neo. O, but, Sir, I should think myself a happy man, if I could be so obedient to the law of Christ, that he might have no need to inflict this penalty upon me.

Evan you say very well; but yet, whilst you carry this body of sin about you, do the best you can, there will be need that the Lord should now and then, give you some fatherly corrections: but yet, this let me tell you, the more perfect your obedience is, the fewer lashes you shall have; 'for the Lord doth not afflict willingly to grieve the children of men,' Lam. iii. 33. And therefore, according to my former exhortation, and your resolution, be careful to exercise your faith; and use all means to increase it; that so it may become effectual (b), working by love, 1 Thes. i. 3. Gal. v. 6. For, according to the measure of your faith, will be your true love to Christ, and to his commandments, and according to your love to them will be your delight in them, and your aptness and readiness to do them. And hence it is, that Christ himself saith, John 14. 15. 'If ye love me, keep my commandments; and this is the love of God, (saith that loving disciple) that we keep his commandments; and his commandments are not grievous;' 1 John v. 3. Nay the truth is, if you have this love in your hearts, it will be grievous unto you, that you cannot keep them as you would. O! if this love do abound in your heart, it will cause you to say with godly Joseph, in case you be tempted as he was, 'How can I do this great wickedness, and sin against God? How can I do that, which I know will displease so gracious a father, and so merciful a Saviour? No, I will not do it; no, I cannot do it; no, you will rather say with the Psalmist, 'I delight to do thy will, O my

[b] The producing of to the measure and degree holy obedience, according of it. [s]

God: yea, thy law is within my heart," Psal. xl. 8.

Nay, let me tell you more. If this love of God in Christ be truly, and in any good measure, rooted in your heart: then though the chastening hand of the Lord be not upon you; nay, though the Lord do no way express any anger towards you; yet if you but consider the Lord's ways towards you, and your ways towards him, you will mourn with a gospel mourning, reasoning with yourself after this manner. And I was under the law of works by nature; and so, for every transgression against any of the ten commandments, made liable to everlasting damnation? and am I now, through the free mercy and love of God in Christ, brought under the law of Christ; and so subject to no other penalty for my transgressions, but fatherly and loving chastisements, which tend to the purging out of that sinful corruption that is in me? O what a loving Father is this! O what a gracious Saviour is this! O what a wretched man am I, to transgress the laws of such a good God, as he hath been to me! Oh! the due consideration of this, will even as it were melt your heart, and cause your eyes to drop with the tears of godly sorrow; yea, the due consideration of these things will cause you to loath yourself in your own sight for your transgressions, Ezek. xxxvi. 31 yea, not only to loath yourself for them, but also to leave them, saying with Ephraim, 'What have I to do any more with idols?' Hos. xiv. 8. and to cast them away as a menstruous cloth, saying unto them, get you hence, Isa. xxx. 22. And truly you will desire nothing more, than that you may so live, as that you might never sin against the Lord any more. And this is that goodness of God, which, as the apostle saith, 'leadeth to repentance; yea, this is that goodness of God, which will lead you to a free obedience. So that if you do but apply the goodness of God in Christ to your soul, in any good measure, then will you answerably yield obedience to

the law of Christ; not only without having respect either to what the law of works either promisseth or threateneth; but also without having respect to what the law of Christ either promisseth or threateneth: you will do that which the Lord commandeth, only because he commandeth it, and to the end that you may please him; and you will forbear what he forbids, only because he forbids it, to the end you may not displease him (c). And this obedience

(c) The author doth here no otherwise exhort the believer to yield free obedience, without respect to what either the law of works, or law of Christ promisseth or threateneth, than he exhorts him to perfection of obedience, which, in the beginning of this answer, he told him, not to be attainable in this life. And the truth is, neither the one nor the other is the design of these words. But he had exhorted him before, to use all means to increase his faith: and, for his encouragement, he tells him here, That if he by faith applied the goodness of God in Christ to his own soul, in any Good Measure, then he would Answerably yield obedience, without respect to what either the law of works, or the law of Christ promisseth or threateneth; and only because God commands or forbids. The freeness of obedience is of very different degrees; and believers obedience is never absolutely free, till it be absolutely perfect in heaven: but the freeness of their o-

bedience will always bear proportion to the measure of their faith, which is never perfect in this life: thus the more faith, the more freeness of obedience; and the less faith, the less of that freeness. See page 93. note (f).

"The believer obeys with an angel-like obedience: then the Spirit seems to exhaust all the commanding awfulness of the law, and supplies the law's imperious power, with the strength and power of love." *Rutherford's Spirit. Antichrist. page 128.*
 "The more of the Spirit [because the Spirit is essentially free; Phil. ii. 12. 4. Cor. iiii. 17.] the more freeness; and the more freeness, the more renewed will in the obedience; and the more renewed will, the less constraint: because freeness exhausteth constraint." *Ibid.*

"When Christ's blood is seen by faith, to quiet justice, then the conscience becometh quiet also, and will not suffer the heart to entertain the love of sin,

is like unto that, which our Saviour exhorteth his disciples unto. Matth. x 8 saying, 'Freely you have received, freely give.' And this is to serve the Lord without fear of any penalty, which either the law of works or the law of Christ threatneth, in holiness and righteousness all the days of your life, according to the saying of Zacharias, Luke i. 47. 75.

but sets the man to work to fear God for his mercy, and obey all his commandments, out of love to God, or his free gifts of justification, by grace bestowed on him: for this is the end of the law indeed, whereby it obtaineth of a man more obedience than any other way." Pract. use of say. knowledge, Tit. the third thing requisite, &c. fig. 7.

Promises and threatnings are not by this doctrine annexed to the holy law in vain, even with respect to believers; for the law of God is, in his infinite wisdom, suited to the state of the creature, to whom it is given: and therefore howbeit the believer's eternal happiness is unalterably secured, from the moment of his union with Christ by faith; yet since sin dwelleth in him still, while in this world, the promises of fatherly smiles, and threatnings of fatherly chastisements, are still necessary. But it is evident, that this necessity is entirely founded on the believer's imperfection; as in the case of a child under age. And therefore, although his being in-

fluenced to obedience by the promises and threatenings of the law of Christ, is not indeed slavish, yet it is plainly childish, not agreeing to the state of a perfect man, of one come unto the measure of the stature of the fulness of Christ. And, in the state of perfection, he shall yield such free obedience as the angels do in heaven, without being moved thereto by any promises or threatnings at all: and the nearer he comes, in his progress to that state of perfection, the more will his obedience be of that nature. So by the doctrine here advanced, the author doth no more disown the necessity of promises to influence and encourage the believer's obedience; nor say, that he ought not to have regard to promises and threatnings; than one is to be reckoned to say that a lame man hath no need of, and should not have regard unto the crutches provided for him: when he only saith, That the stronger his limbs grow, he'll have the less need of them, and will lean the less to them.

(d) See the preceding note.

[d]. And this is to pass the time of your sojourning here in fear to offend the Lord, by sinning against him; as the apostle Peter exhorts, 1 Pet. i. 17. Yea, and this is to 'serve God acceptably, with reverence and godly fear;' as the author to the Hebrews exhorts, Heb. xii. 28. And this, my friend Neophytus, I have endeavoured, according to your desire, to give you my judgement and direction in these points. Neo. And truly, Sir, you have done it very effectually: the Lord enable me to practice according to your direction.

§ 12. Nom Sir, in this your answer to his question, you have also answered me: and given me full satisfaction in diverse points, about which my friend Antinomista, and I, have had many a wrangling fit. For I used to affirm with tooth and nail, (as men use to say) that believers are under the law, and not delivered from it; and that they do sin; and that God sees it, and is angry with them; and doth afflict them for it; and that therefore they ought to humble themselves, and mourn for their sins, and confess them, and crave pardon for them: and yet truly, I must confess I did not understand what I said, nor whereof I affirmed; and the reason was, because I did not know the difference betwixt the law, as it is the law of works, and as it is the law of Christ.

Ant. And believe me, Sir, I used to affirm, as earnestly as he, that believers are delivered from the law; and therefore do not sin; and therefore God can see no sin in them; and therefore is neither angry with them nor doth afflict them for sin; and therefore they have no need either to humble themselves, or mourn, or confess their sins, or beg pardon for them: the which I believing to be true, could not conceive how the contrary could be true also. But now I plainly see that by means of your distinguishing betwixt the law, as it is the law of works, and as it is the law of Christ; there is a truth in both. And therefore, friend Nomista, whensoever either you, or any man else, shall hereafter affirm, that believers are under the

law, and do sin ; and God sees it and is angry with them, and doth chastise them for it ; and that they ought to humble themselves, mourn and weep, and confess their sins, and beg pardon for them : if you mean only, as they are under the law of Christ, I will agree with you, and never contradict you again.

Nom. And truly, friend Antinomista, if either you or any man else, shall hereafter affirm, that believers are delivered from the law ; and do not sin ; and God sees no sin in them ; nor is angry with them ; nor afflicts them for their sins ; and that they have no need either to humble themselves, mourn, confess, or crave pardon for their sins : if you mean it only as they are not under the law of works, I will agree with you and never contradict you again.

Evan. I rejoice to hear you speak these words each to other : and truly now, I am in hope, that you two will come back from both your extremes ; and meet my neighbour Neophytus in the golden mean ; having as the apostle saith, ' the same love, being of one accord and one mind.'

Nom. Sir, for my part, I thank the Lord, I do now plainly see, that I have erred exceedingly, in seeking to be justified as it were, by the works of the law (e). And yet could I never be persuaded to it before this day : nor indeed should not have been persuaded to it now, had not you so plainly and fully handled this threefold law. And truly, Sir, I do now unfeignedly desire to renounce myself, and all that ever I have done ; and by faith to adhere only to Jesus Christ ;

[e] This scriptural phrase is here aptly used, to intimate how men deceive themselves, thinking they are far from seeking to be justified by the works of the law, because they are convinced, they cannot do good works in the perfection which the law requires : mean while, since God is

merciful, and Christ hath died, they look for the pardon of their sins, acceptance with God, upon the account of their own works, tho' attended with some imperfections ; that is, AS IT WERE, BY THE WORKS OF THE LAW. Rom. ix. 32.

for now I see that he is all in all. O that the Lord would enable me so to do! And I beseech you, Sir, pray for me.

Ant. And, truly, Sir, I must needs confess, that I have erred as much on the other hand; for I have been so far from seeking to be justified by the works of the law, that I have neither regarded law nor works. But now I see mine error; I purpole (God willing) to reform it.

Evan. The Lord grant that you may.

13. But how do you neighbour Neophytus? for methinks you look heavily.

Neo. Truly, I Sir, was thinking of that place of scripture, where the apostle exhorts us, to examine ourselves whether we be in the faith, or no, 2 Cor. xiii. 5. Whereby it seems to me, that a man may think he is in faith, when he is not. Therefore, Sir, I would gladly hear, how I may be sure that I am in the faith.

Evan. I would not have you to make any question of it, since you have grounded your faith upon such a firm foundation as will never fail you: for the promise of God in Christ is of tried truth, and never yet failed any man, nor ever will (f). Therefore I would have you to close with Christ in the promise, without

[f] This answer proceeds from taking Neophytus to speak not of the Grace, but of the doctrine of faith; namely, the foundation of faith, or ground of believing, as if we had desired to know whether the foundation of his faith was the true foundation of faith, or not. This is plain from the two following paragraphs. And upon the supposition, that he had grounded his faith on the promise of the gospel, the tried foundation of

faith, the author tells him, he would not have him make a question of that, having handled that question already at great length, and answered all his and Nomista's objections on the head, from page 158. to page 204. where Neophytus declared himself satisfied. And there is no inconsistency betwixt the author's advice in this case given to Neophytus, and the advice given in the text last cited unto the Cor-

making any question, whether you are in the faith or no: for there is an assurance which ariseth from the exercise of faith by a direct act; and that is, when a man, by faith, directly lays hold upon Christ, and concludes assurance from thence (g).

Neo. Sir, I know that the foundation whereon I am to ground my faith remaineth sure; and I think I have already built thereon: but yet, because I conceive a man may think he hath done so, when he hath not, therefore would I fain know how I may be assured that I have done so (h)?

indians unreasonably and periously demanding a proof of Christ speaking in the apostle; whether with several judicious critics and commentators, we understand that text concerning the doctrine of faith, as if the apostle put them to try whether they retained the true doctrine, or not; or which is the common, and (I think) the true understanding of it, concerning the grace of faith: I see nothing here determining our author's opinion, as to the use of it: but whether he seems here to be against self-examination, especially after he had urged that duty on Antinomists, and answered his objections against it, from page 254 to page 261, let the candid reader judge.

[g] See the note on the definition of faith.

"The assurance of Christ's righteousness is a direct act of faith, apprehending imputed righteousness: the evidence of our justification we now speak of is the re-

flex-light, not by which we are justified, but by which we know that we are justified." Rutherford's Christ dying and drawing, page 111. "We had never a question with Antinomians touching the first assurance of justification, such as is proper to the light of faith. He might have spared all his arguments to prove, That we are first assured of our justification by faith, not by good works; for we grant the arguments of one sort of assurance, which is proper to faith; and they prove nothing against another sort of assurance, by signs and effects, which are also divine." Ibid. page 110.

[h] A good reason why this assurance, in or by the direct act of faith, is to be tried by marks and signs. There is certainly a persuasion that cometh not of him who called us; which obligeth men to examine their persuasion, whether it be of the right sort, or not.

for now I see that he is all in all. O that the Lord would enable me so to do! And I beseech you, Sir, pray for me.

Ant. And, truly, Sir, I must needs confess, that I have erred as much on the other hand; for I have been so far from seeking to be justified by the works of the law, that I have neither regarded law nor works. But now I see mine error; I purpoe (God willing) to reform it.

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[f] This answer proceeds from taking Neophytus to speak not of the Grace, but of the doctrine of faith; namely, the foundation of faith, or ground of believing, as if we had desired to know whether the foundation of his faith was the true foundation of faith, or not. This is plain from the two following paragraphs. And upon the supposition, that he had grounded his faith on the promise of the gospel, the tried foundation of faith, the author tells him, he would not have him make a question of that, having handled that question already at great length, and answered all his and Nomista's objections on the head, from page 152. to page 204. where Neophytus declared himself satisfied. And there is no inconsistency betwixt the author's advice in this case given to Neophytus, and the advice given in the text last cited unto the Cor-

making any question, whether you are in the faith or no: for there is an assurance which ariseth from the exercise of faith by a direct act; and that is, when a man, by faith, directly lays hold upon Christ, and concludes assurance from thence (g).

Neo. Sir, I know that the foundation whereon I am to ground my faith remaineth sure; and I think I have already built thereon: but yet, because I conceive a man may think he hath done so, when he hath not, therefore would I fain know how I may be assured that I have done so (h)?

indians unreasonably and perversely demanding a proof of Christ speaking in the apostle; whether with several judicious critics and commentators, we understand that text concerning the doctrine of faith, as if the apostle put them to try whether they retained the true doctrine, or not; or which is the common, and (I think) the true understanding of it, concerning the grace of faith; I see nothing here determining our author's opinion, as to the use of it: but whether he seems here to be against self-examination, especially after he had urged that duty on Antinomists, and answered his objections against it, from page 254 to page 261, let the candid reader judge.

[g] See the note on the definition of faith.

"The assurance of Christ's righteousness is a direct act of faith, apprehending imputed righteousness: the evidence of our justification we now speak of is the re-

flex-sight, not by which we are justified, but by which we know that we are justified." Rutherford's Christ dying and drawing, page 111. "We had never a question with Antinomians touching the first assurance of justification, such as is proper to the light of faith. He might have spared all his arguments to prove, That we are first assured of our justification by faith, not by good works; for we grant the arguments of one sort of assurance, which is proper to faith; and they prove nothing against another sort of assurance, by signs and effects, which are also divine." Ibid. page 110.

[h] A good reason why this assurance, in or by the direct act of faith, is to be tried by marks and signs. There is certainly a persuasion that cometh not of him who called us; which obligeth men to examine their persuasion, whether it be of the right sort, or not.

Evan. Well now I understand you, what you mean: it seems you do not want a ground for your believing, but for your believing that you have believed (i).

Neo. Yea, indeed, that is the thing I want.

Evan. Why, the next way to find out and know this, is to look back and reflect upon your own heart, and consider what actions have passed through there: for indeed this is the benefit that a reasonable soul hath, that it is able to return upon itself, to see what it hath done; which the soul of a beast cannot do. Consider, then, I pray you, that you have been convinced in your spirit that you are a sinful man, and therefore have feared the Lord's wrath and eternal damnation in hell; and you have been convinced that there is no help for you at all in yourself, by any thing that you can do; and you heard it plainly proved, that Jesus Christ alone is an all-sufficient help: and the free and full promise of God in Christ hath been made so plain and clear to you, that you had nothing to object, why Christ did not belong to you in particular (k): and you have perceived a willingness in Christ to receive you, and to embrace you as his beloved spouse; and you have thereupon consented and resolved to take Christ, and give yourself unto him, whatsoever betides you: and I am persuaded, you have thereupon felt a secret persuasion in your heart, that God in Christ doth bear a love to you (l); and answerably your heart hath been inflamed toward him in love again, manifesting itself in an unfeigned desire to be obedient, and subject to his will in all things, and never to displease him in any thing. Now, tell me, I pray you (and that truly) whether you have not found these things in you, as I have said.

(i) This is called assurance by a reflex-act. note on the definition of faith, fig. 1.

[k] In virtue of the deed of gift and grant. See the [1] See page 197. note [u].

Neo. Yea, indeed, I hope I have in some measure.

Evan. Then I tell you truly, you have a sure ground to lay your believing that you have believed upon: and as the apostle John saith, 'hereby you may know that you are of the truth, and may assure your heart thereof before God,' 1 John iii 19.

Neo. Surely, Sir, this I can truly say, that heretofore, when I have thought upon my sins, I have conceived of God and Christ, as of a wrathful judge that would condemn all unrighteous men to eternal death; and therefore when I have thought upon the day of judgement, and hell-torments, I have even trembled for fear, and have as it were, even hated God. And though I have laboured to become righteous, that I might escape his wrath; yet all that I did, I did it unwillingly. But since I have heard you make it so plain, that a sinner that sees and feels his sins, is to conceive of God, as of a merciful, loving and forgiving Father in Christ, that hath committed all judgement to his Son, who came not to condemn men, but to save them; methinks I do not now fear his wrath, but do rather apprehend his love towards me: whereupon my heart is inflamed towards him with such love, that, methinks, I would willingly do or suffer any thing that I knew would please him; and would rather chuse to suffer any misery, than I would do any thing that I knew were displeasing to him.

Evan. We read in the seventh chapter of St Luke's gospel, that when that sinful yet believing woman, did manifest her faith in Christ by her love to him in 'washing his feet with her tears, and wiping them with the hairs of her head,' verse 38, he said unto Simon the Pharisee, verse 47. 'I say unto thee, her sins, which are many, are forgiven her, for she loved much: even so I may say unto you, Nomists, in the same words, concerning our neighbour Neophytus. And to you yourself, Neophytus, I say, as Christ said unto the woman, vers. 48, 50, 'Thy

“sins are forgiven thee, thy faith had saved thee,
“go in peace.”

Ant. But, I pray you, Sir, is not this his reflecting upon himself, to find out a ground to lay his believing, that he has believed, a turning back from the covenant of grace to the covenant of works, and from Christ to himself.

Evan. Indeed, if he should look upon these things in himself, and thereupon conclude, that because he hath done this, God hath accepted of him, and justified him, and will save him ; and so make them the ground of his believing : this were to turn back from the covenant of grace to the covenant of works, and from Christ to himself. But if he look upon these things in himself, and thereupon conclude, that because these things are in his heart, Christ dwells there by faith, and therefore he is accepted of God, and justified, and shall certainly be saved ; and so make them an evidence of his believing, or the ground of his believing, that he hath believed, this is neither to turn back from the covenant of grace to the covenant of works, nor from Christ to himself. So that these things in his heart being the daughters of faith, and the offspring of Christ, though they cannot at first produce, or bring forth their mother, yet may they in time of need nourish her.*

§ 14. Nom. But I pray you Sir, are there not other things besides these, that he saith he finds in himself, that a man may look upon as evidences of his believing, or (as you call them) as grounds to believe that he hath believed?

Evan. Yea, indeed, there are divers other effects of faith, which if a man have in him truly, he may look upon them as evidences that he hath truly believed: and I will name three of them unto you;

Whereof the FIRST is, when a man truly loves the word of God, and makes a right use of it; and this a man doth first, when he hungers and thirsts

Goodwin's Christ set forth, page 23.

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after the word, as after the food of his soul, desiring it at all times, even as he doth his appointed [m] food, Job xxx. 12.

Secondly, When he desires and delights to exercise himself therein day and night, that is constantly, Psal. 4. 2.

Thirdly when he receives the word of God as the word of God, and not as the word of man (n); setting his heart, in the time of hearing or reading it as in God's presence; and being affected with it as if the Lord himself should speak unto him; being most affected with that ministry, or that portion of God's word, which sheweth him his sins, and searcheth out his most secret conceptions; denying his own reason and affections; yea, and his profit and pleasures, in any thing, when the Lord shall require it of him.

Fourthly, This a man doth, when he makes the word of God to be his chief comfort in the time of his afflictions; finding it at that time, to be the main stay and solace of his heart (o).

The SECOND evidence is, when a man truly loves the children of God, [1 John v. 1. that is, all godly and religious persons] above all other sorts of men; and that is, when he loves them not for carnal respects, but for the graces of God which he seeth in them, 2 John 1, 2. 3 John 1. And when he delights in this society and company, and makes them his only companions, Psal. cxix. 63 and when his well doing (to his power) extends itself to them, Psal. xvi. 3. In being pitiful and tender hearted towards them, and gladly receiving of them, and communicating to their necessities with a ready mind, Philem. 7. 1 John iii. 17. and when he hath not the glorious faith of Christ in respect of persons, James ii. 1, 2. but can make himself equal to them of the lower sort, Rom. xii. 16. and when he loves them at all times, even

it. [m] So the margin reads

[n] 1 Thess. ii. 13.

[o] Psal. cxix. 49. 50.

when they are in adversity, as poverty, disgrace, sickness, or otherwise in misery.

The third evidence is, when a man can truly love his enemies, Matth. vi. 14. And that he doth when he can pray heartily for them, and forgive them their particular trespasses against him; -being more grieved for that they have sinned against God, than for that they have wronged him; and when he can forbear them, and yet could be revenged of them either by bringing shame or misery upon them, 1 Pet. iii. 9. Rom. xii. 14. and when he strives to overcome their evil with goodness, being willing to help them, and relieve them in their misery, and to do them any good, in soul or body; and lastly, when he can freely and willingly acknowledge his enemy's just praise, even as if he were his dearest friend.

§ 15. Neo. But, Sir, I pray you, let me ask you one question more touching this point; and that is, suppose that hereafter I should see no outward evidences, and question whether I had ever any true inward evidences, and so whether ever I did truly believe or no: what must I do then?

Evan. Indeed it is possible you may come to such a condition; and therefore you do well to provide a-forehand for it. - Now then, if ever it shall please the Lord to give you over to such a condition, first, let me warn you to take heed of forcing and constraining yourself to yield obedience to God's commandments, to the end you may get an evidence of faith again, or a ground to lay your believing that you have believed upon; and so forcibly to hasten your assurance before the time (p): for although this be not to turn

[p] This forcing one's self to yield obedience, which the author warns Christians against, when they have lost sight of their evidences, and would fain recover them, is, by pressing to yield obedience, without believing, till once by their obedience, they have recovered the evidence of their having faith. To

quite back to the covenant of Works; (for that you shall never do) yet it is to turn aside towards that covenant, as Abraham did; who, after that he had long waited for the promised seed, though he was before justified by believing the free promise; yet for the more speedy satisfying of his faith †, he turned aside to go in to Hagar, who was (as you have heard) a type of the covenant of works. So that you see, this is not the right way. But the right way for you in this case, to get your assurance again, is, when all other things fail, to look to Christ*: that is, go to the word and promise, and leave off and cease a while to reason about the truth of your faith; and let your heart on work to believe, as if you had never yet done it; saying in your heart, Well Satan†, suppose my faith hath not been true hitherto, yet now will I begin to endeavour after true faith; and therefore, O Lord, here I cast myself upon thy mercy afresh, for 'in thee the fatherless find mercy.' Hos. xiv. 3. Thus, I say, hold to thy word; go not away, but keep you here; and you shall bring forth fruit with patience, Luke viii. 16. (q).

¶ 16 Neo. Well, Sir, you have fully satisfied me concerning that point; but as I remember, it followeth in the same verse, 'know ye not your own selves, how that Christ is in you, except ye be reprobrates?' 2 Cor. xiii. 5. Wherefore I desire to

† Mr Cotton of New England, in his 13. questions.
* Poor doubting Christian, page 37. † Goodwin's child of light, page 194.

advise a Christian to beware of taking this course, in this case, is not to favour laxness, but to guard him against beginning his work at the wrong end, and so labouring in vain: for obeying, indeed, must still spring from believing; since without faith, it is impossi-

ble to please God.' Heb. xi. 6. 'And whatsoever is not of faith, is sin,' Rom. xiv. 23. The following advice sets the matter in full light.

(q) Namely, obedience, whereby you shall recover your evidence.

hear how a man may know that Jesus-Christ is in him.

Evan. Why, if Christ be in a man, he lives in him, as saith the apostle, I live not, but Christ liveth in me.

Neo. But how then shall a man know that Christ lives in him?

Evan. Why, in what man soever Christ lives, according to the measure of his faith he executes his threefold office in him, viz. his propheticall, priestly and kingly office.

Neo. I desire to hear more of this threefold office of Christ; and therefore I pray you, Sir, tell me, first, how a man may know that Christ executes his propheticall office in him?

Evan. Why, so far forth as any man hears and knows, that there was a covenant made betwixt God and all mankind in Adam; and that it was an equal covenant (r); and that God's justice must needs enter (s) upon the breach of it; and that all mankind, for that cause, were liable to eternal death and damnation; so that if God had condemned all mankind, yet it had been but the sentence of an equal and just judge, seeking rather the execution of his justice, than man's ruin and destruction; and thereupon takes it home and applies it particularly to himself, Job v. 27. and so is convinced, that he is a miserable, lost, and he'pless man; I say so far forth as a man doth this, Christ executes his propheticall office in him, in teaching him and revealing unto him the covenant of works. And so far forth as any man hears and knows, that God made a covenant with Abraham, and all his believing seed, in Jesus Christ, offering him freely to all to whom the sound of the gospel comes, and giving him freely to all that receive him by faith; and so justifies them, and saves them eternally; and thereupon hath his heart opened to receive this truth, not

[r] See page 40. note [s] Demanding satisfaction.
[t].

as a man taketh any subject, or theological point into his head, whereby he is only made able to discourse; but as an habitual and practical point, receiving it into his heart by the faith of the gospel, Philip i. 27. and applying it to himself, and laying his eternal state upon it, and so setting to his seal, that God is true: I say, so far forth as a man doth this, Christ executes his prophetic office in him, in teaching him, and revealing to him the covenant of grace. And so far forth as any man hears and knows, 'that this is the will of God, even his sanctification,' 1 Thess. iv. 3. and thereupon concludes, that it is his duty to endeavour after it: I say, so far forth as a man doth this, Christ executes his prophetic office in him, in teaching and revealing his law to him. And this I hope is sufficient for answer to your first question.

Neo. I pray you, Sir, in the second place, tell me, how a man may know that Christ executes his priestly office in him?

Evan. Why, so far forth as any man hears and knows, that Christ hath given himself as that only absolute and perfect sacrifice for the sins of believers, Heb. ix. 26. and joined them unto himself by faith, and himself unto them by his Spirit, and so made them one with him; and is now entered into heaven itself, to appear in the presence of God for them, Heb. ix. 24. and hereupon is emboldened to go immediately to (t) God in prayer, as to a father, and meet him in Christ, and present him with Christ himself, as with a sacrifice without spot or blemish: I say, so far forth as any man doth this Christ executes his priestly office in him.

Neo. But, Sir, would you have a believer to go immediately unto God? How then doth Christ make intercession for us at God's right-hand, as the apostle saith he doth? Rom. viii. 34.

Evan. It is true indeed, Christ as a public person, representing all believers, appears before God his

(t) i, e. Even unto.

See page 196., note [f].

Father †; and willeth according to both his natures, and desireth, as he is man, that God would, for his satisfaction's sake, grant unto them, whatsoever they ask according to his will. But yet you must go immediately to God in prayer, for all that (u).

You must not pitch your prayers upon Christ, and terminate them there, as if he were to take them, and present them to his Father (v); but the very presenting place of your prayers must be God himself in Christ. Neither must you conceive, as tho' Christ the Son were more willing to grant your request than God the Father: for whatsoever Christ willeth, the same also the Father (being well pleased with him) willeth. In Christ therefore, I say, and no where else, must you expect to have your petitions granted; and as in Christ, and no place else, so for Christ's sake, and nothing else. And therefore I beseech you to beware you forget not Christ, when you go unto the Father to beg any thing you desire, either for yourself or others; especially when you desire to have any pardon for sin, you are not to think, that when you join with your prayers, fasting, weeping and afflicting of yourself, that for so doing you shall prevail with God to hear you, and grant your petitions; no no, you must meet God in Christ, and present him with his sufferings; your eye, your mind, and all your confidence must be therein; and in that be as confident as possibly you can; yea, expostulate the matter, as it were, with God the Father, and say, Lo! here is the person that hath well deserved it, here is the person that wills and desires it; in whom, thou hast said, Thou art well pleased; yea, here is the person that hath paid the debt, and discharged the bond for all my sins: and therefore, O Lord, now it standeth with thy justice to

† Perkins on the creed, page 356.

[u] That is to say.

him, nay we must come un-

[v] But you yourself to God by Christ, Heb. vii. were not come near unto 25.

forgive me. And thus if you do, why then you may be assured, that Christ executes his priestly office in you.

Neo. I pray you, Sir, in the third place, shew me, how a man may know that Christ executes his kingly office in him.

Evan. Why, so far forth as any man hears and knows, 'that all power is given unto Christ, both 'in heaven and in earth,' Matth. xxviii. 18. both to vanquish and overcome all the lusts and corruptions of believers, and to write his law in their hearts; and hereupon take occasion to go unto Christ for the doing of both in him; I say, so far as he doth this, why Christ executes his kingly office in him.

Neo. Why then, Sir, it seems that the place where Christ executes his kingly office, is in the hearts of believers?

Neo. It is true indeed: for Christ's kingdom is not temporal or secular, over the natural lives*, or civil negotiations of men; but his kingdom is spiritual and heavenly, over the souls of men, to awe and over-rule the heart, to captivate the affections, to bring into obedience the thoughts, and to subdue and pull down strong holds. For when our father Adam transgressed, he, we, and all of us, forsook God, and chose the devil for our lord and king; so that every mother's child of us are, by nature, under the government of Satan; and he rules over us, till Christ come into our hearts and dispossesseth him; according to the saying of Christ himself, Luke xi. 21, 22. 'When a strong man armed keepeth his palace, his goods are in peace:' that is, saith Calvin†, Satan holdeth them that are in subjection to him in such bonds and quiet possession, that he rules over them without resistance; but when Christ comes to dwell in any man's heart by faith; according to the measure of faith he dispossesseth him, and seats himself in the heart, and roots out, and pulls down all that withstands his government there: and

* Reynolds on psalm cx. p. 9. † Harmony, p. 309.

as a valiant captain he stands upon his guard, and enables the soul to gather all its forces and powers, to resist and withstand all its and his enemies, and so offers itself in good earnest against them, when they at any time offer to return again; and he doth especially enable the soul to resist, and set itself against the principal enemy, even that which doth most oppose Christ in his government; so that whatsoever lust or corruption is in a believer's heart or soul, as most predominant, Christ doth enable him to take that into his mind, and to have most revengeful thoughts against it, and to make complaints to him against it, and to desire power and strength from him against it; and all, because it most withstands the government of Christ, and is the rankest traitor to Christ; so that he useth all the means he can to bring it before the judgement seat of Christ; and there he calls for justice against it, saying, O Lord Jesus Christ, here is a rebel and a traitor, that doth withstand thy government in me; wherefore, I pray thee come, and execute thy kingly office in me, and subdue it, yea, vanquish and overcome it. Whereupon Christ gives the same answer that he did to the centurion, 'Go thy way, as thou hast believed, so be it done unto thee,' Math. vii. 13. (w).

As Christ doth thus suppress all other governors but himself in the heart of a believer so doth he raze out and deface all other laws, and writes his own there according to his promise, Jer. xxxi. 33. and makes them pliable and willing to do and suffer his will; and that because it is his will. So that the mind and will of Christ, laid down in his word, and manifested in his works, is not only the rule of a believer's obedience, but also the reason of it; as I once heard a godly minister say in the pulpit: so that he

[w] Namely, believed lieth brings always along the promise of sanctification, with it the use of the means, Ezek. xxxvi. 27. that are of divine institution, Micah, vii. 19. which be- tion, for that end.

doth not only do that which is Christ's will, but he doth it because it is his will.

O that man which hath the law of Christ written in his heart! according to the measure of it, he reads, he hears, he prays, he receives the sacrament, he keeps the Lord's day holy, he exhorts, he instructs, he confers, and doth all the duties that belong to him in his general calling, because he knows it is the mind and will of Christ he should do so; yea, he patiently suffers, and willingly undergoes afflictions, for the cause of Christ, because he knows it is the will of Christ: yea, such a man doth not only yield obedience, and performs the duties of the first table of the law, by virtue of Christ's command, but of the second also. O that husband, parent, master, or magistrate that hath the law of Christ written in his heart! he doth his duty to his wife, child, servant or subject, willingly and uprightly, because Christ requires it and commands it. And so that wife, child, servant or subject, that hath the law of Christ written in his or her heart, they do their duties to husband, parent, master, or governor, freely and cheerfully, because their Lord Christ commands it. Now then, if you find these things in your heart, you may conclude that Christ rules and reigns there, as Lord and king.

• Mr Caryl at Black-friers.

XX

C H A P. IV.

Of the Heart's Happiness; or, Soul's Rest.

§ 1. No Rest for the Soul till it came to God. § 2. How the Soul is kept from Rest in God. § 3. God in Christ, the only true Rest for the Soul.

§ 1. Neo. **S**IR, be pleased to give me leave to tell you some part of my mind, and then I will not trouble you any more at this time. The truth is

I have, ever since I could remember, felt a kind of restless discontentedness in my spirit: and for many years together, I fed myself with hopes of finding rest and content in persons and things here below; scarce thinking of the state and condition of my soul, or of any condition beyond this life, until (as I told you before) the Lord was pleased to visit me with a fit of sickness. And then I began to bestink myself of death, judgement, hell and heaven; and to take care and seek rest for my soul, as well as my body: but alas! I could never find rest for it, before this day, because indeed, I sought it not by faith, but as it were by the works of the law; or, in plain terms, because I sought it not of Christ, but in myself. But now, I bless God, I see that Christ is all in all: and therefore, by the grace of God, I am resolved no longer to seek rest and content, neither in any earthly thing nor in mine own righteousness; but only in the free love and favour of God, as he is in his Son Jesus Christ: and, God willing, there shall be my soul's rest. And I beseech you, pray for me, that it may be so; and I have done.

Evan. This point, concerning the heart's happiness, or soul's rest, is a point very needful for us to know; and indeed it is a point, that I have formerly thought upon: and therefore, tho' my occasions do now begin to call me away from you; yet nevertheless, since you have begun to speak of it, I shall if you please, proceed on, if you shall, any of you, give occasion, and as the Lord shall enable me.

Ant. With a very good will, Sir; for indeed it is a point that I much desire to hear of.

Evan. First, then; I would intreat you to consider with me, that when God at first gave man an elementary body (x), he did also infuse into him an immortal soul, of a spiritual substance; and though he gave his soul a local being in his body, yet he gave it

[x] i. e. An elementary are called, viz. fire, air, body made up [as it were] water and earth.
 of the four elements, as they

a spiritual well-being in himself; so that the soul was in the body by location, and at rest in God by union and communication. And this being of the soul in God at first, was man's true being, and his true happiness. Now, man falling from God, God in his justice left man: so that the actual union and communion, that the soul of man had with God at first, is broken off; God and man's soul, are parted and it is in a restless condition. Howbeit the Lord, having seated in man's soul a certain character of himself, the soul is thereby made to re-aspire towards the 'summum bonum,' that chief good, even God himself, and find rest no where, till it come to him(y).

Nom. But stay, Sir, I pray you; how can it be said, that man's soul doth re-aspire towards God the

[y] The soul of man hath a natural desire of happiness: nothing can make it happy, but what is commensurable to it's desires, or capable of affording it a full satisfaction. Nothing less than an infinite good is such: and God himself only, is an infinite good, in the enjoyment of which the soul can rest, as fully satisfied, desiring no more. Now, since by reason of the vast capacity of the soul, nothing but God himself can indeed satisfy this its desire of happiness, the which is so woven into the very nature of the soul, that nothing but the destruction of the very being of the soul can remove it; it is evident, that it is impossible the soul of man can ever find true rest, until it returns to God, and take up its rest with him; but must still be in quest of,

or desiring its chief good and happiness, wherein it may rest: and this, in reality, is God himself only; tho' the practical understanding, being blinded, knows not that, and the perverse will and affections carry away the soul from him, seeking the desired good and happiness in other things. This is what the author calls the soul's re-aspiring towards the chief good, even God himself: and it is so consistent with the total depravation of man's nature, that it will remain for ever in the damned in hell; a chief part of whose misery will ly in that this desire shall never be rampant in them; but never in the least satisfied; they shall never be freed from this scorching thirst there; nor yet get a drop of water to cool the tongue.

Creator, when it is evident, that every man's soul naturally is bent towards the creature, to seek a rest there.

Evan. For answer hereunto, I pray you consider, that naturally man's understanding is dark and blind; and therefore is ignorant what his own soul doth desire, and strongly aspire unto. It knoweth indeed, that there is a want in the soul; but, till it be enlightened, it knoweth not what it is that the soul wanteth. For indeed the case standeth with the soul, as with a child new born, which child by natural instinct, doth gape and cry for nutriment; yea, for such nutriment as may agree with its tender condition: and if the nurse, through negligence or ignorance, either give it no meat at all, or else such as it is not capable of receiving, the child refuseth it, and still crieth in strength of desire, after the dug. Yet doth not the child, in this estate, know, by any intellectual power and understanding, what itself desireth. Even so man's poor soul doth cry to God, as for its proper nourishment (2): but his understanding, like a blind ignorant nurse, not knowing what it crieth for, doth offer to the heart, a creature instead of a Creator: thus, by reason of the blindness of the understanding, together with the corruption of the will, and disorder of the affections, man's soul is kept by violence (a) from its proper center, even God himself.

[2.] Man's poor soul, before it is enlightned, naturally cries to God, as the young ravens cry to him, Job xxxviii. 41. not knowing to whom: and it cries for him, as its proper nourishment, as the new-born infant for the breast, not knowing for what. Only it feels want, desires supply proper for filling it up, and can never get kindly rest, till it be supplied accordingly, that

is, till it come to the enjoyment of God: then it rests, as the infant set to the full breast, Isa. lxvi 21. 'That ye may suck, and be satisfied with the breasts of her consolations.'

[a] Namely, violence done to its natural make and constitution [if I may so express it] by the blindness, corruption and disorder, that have seized its faculties.

§ 2. O how many souls are there in the world that are hindered, if not quite kept, from rest in God, by reason that their blind understanding doth present unto their sensual appetites varieties of sensual objects!

Is there not many a luxurious person's soul hindered, if not quite kept, from true rest in God, by that beauty which nature hath placed in feminine faces (b), especially when Satan doth secretly suggest into such feminine hearts a desire of an artificial dressing, from the head to the foot; yea, and sometimes painting the face, like their mother Jezebel?

And is there not many a voluptuous epicure's soul hindered, if not quite kept, from rest in God, by beholding the colour, and tasting the sweetness of dainty delicate dishes; his wine red in the cup, and his beer of amber colour in the glass? In the scripture we read of a certain man, that fared deliciously every day, as if there had been no more but one so ill disposed; but in our times there are certain hundreds, both of men and women, that do not only fare deliciously, but voluptuously, twice every day, if not more.

And is there not many a proud person's soul hindered, if not quite kept from rest in God, by the harmonious sound of popular praise, which, like a loadstone, draweth the vain-glorious heart to hunt so much the more eagerly, to augment the echo of vain windy reputation?

And is there not many a covetous person's soul hindered, if not quite kept from rest in God, by the cry of great abundance, the words of wealth, and his glory of gain?

And is there not many a musical mind hindered, if not quite kept, from sweet comfort in God, by the harmony of artificial concord upon musical instruments?

And how many perfumed fools are there in the

[b] i. e. Women's faces.

world, who, by smelling their sweet apparel, and their sweet nose-gays, are kept from soul-sweetness in Christ?

And thus doth Satan, like a cunning fisher, bait his hook with a sensual object, to catch men with: and having gotten it into their jaws, he draweth them up and down in sensual contentments, till he hath so drowned them therein, that the peace and rest of their souls in God is almost forgotten. And hence it is, that the greatest part of man's life, and in many their whole life, is spent in seeking satisfaction to the sensual appetite.

Nom. Indeed, Sir, this which you have said, we may see truly verified in many men, who spend their days about these vanities, and will afford no time for religious exercises; no not upon the Lord's day, by their good will.

Evan. You say the truth: and yet let me tell you withal, that a man by the power of natural conscience, may be forced to confess, that his hopes of happiness are in God alone, and not in these things; yea and to forsake profits and pleasures, and all sensual objects, as unable to give his soul any true contentment; and fall to the performance of religious exercises and yet rest there, and never come to God for rest. And if we consider it, either in the rude multitude of sensual livers, or in the more seemingly religious, we shall perceive that the religious exercises of men do strongly deceive, and strangely delude many men of their hearts happiness in God.

For the first sort (c), though they be such as make their belly their best God, and do no sacrifice but to Bacchus, Apollo, or Venus (d); though their conscience do accuse them, that these things are naught; yet in that they have the name of Christians put upon them in their baptism, and forasmuch as they do

[c] Namely, sensual livers, who yet perform religious exercises.

[d] i. e. Give up themselves to drunkenness, music and lasciviousness.

often repeat the Lord's prayer, the apostle's creed, and the ten commandments; and in that, it may be they have lately accustomed themselves to go to church, to hear divine service, and a preaching now and then; and in that they have divers times received the sacrament: they will not be persuaded, but that God is well pleased with them: and a man may as well persuade them, that they are not men and women, as that they are not in a good condition.

And for the second sort (e), that ordinarily have more human wisdom, and human learning, than the former sort, and seem to be more holy and devout than the former sort of sensual ignorant people; yet how many are there of this sort, that never pass further than the outward court of bodily performances; feeding and feasting themselves as men in a dream; supposing themselves to have all things, and yet indeed have nothing, but only a bladder full, or rather a brain full, of wind and worldly conceptions?

Are there not some, who give themselves to more especial searching, and seeking out for knowledge in scripture learnedness, and clerk-like skill, in this art, and that language, till they come to be able to repeat all the historical places in the bible; yea, and all those texts of scripture, that they conceive do make for some private opinion of theirs, concerning ceremonies, church-government, or other such circumstantial points of religion, touching which points they are very able to reason and dispute, and to put forth such curious questions, as are not easily answered?

Are not some of these men (f) called sect makers, and begetters or devisers of new opinions in religion;

[e] Namely, the more begins to distribute here in-
seemingly religious, to three classes or sorts; all
[f] viz. Of these spoken belonging to the second
of in the paragraph immedi- sort, to wit, the more sect-
ately preceding, whom he ically religious.

especially in the matter of worshipping God; as they use to call it, wherein they find a beginning but hardly an end? For this religious knowledge is so variable, through the multiplicity of curious wits and contentious spirits, that the life of man may seem too short to take a full view of this variety: for tho' all sects say they will be guided by the word of truth, and all seem to bring scripture, which indeed is but one, as God is but one; yet, by reason of their several constructions and interpretations of scripture, and conceits of their own human wisdom, they are many.

And are there not others of this sort of men, that are ready to embrace any new way of worship; especially, if it come under the cloke of scripture learning, and have a shew of truth founded upon the letter of the bible, and seem to be more zealous and devout than their former way; especially, if the teacher of that new way can but frame a sad and demure countenance, and, with a grace, lift up his head and hands towards heaven, with some strong grone, in declaring of his newly conceived opinion; and that he frequently use this phrase of the glory of God? O then these men are, by and by, of another opinion; supposing to themselves, that God hath made known some farther truth to them: for, by reason of the blindness of their understanding they are not able to reach any supernatural truth; although they do, by literal learning, and clerk-like cunning, dive never so deep into the scriptures: and therefore they are ready to entertain any form of religious exercises, as shall be suggested unto them.

And are there not a third sort, much like to these men, that are excessive mutable in the performance of religious exercises? Surely St Paul did perceive that this was the very God of some men in his time; and therefore he willeth Timothy to instruct others, That bodily exercise profiteth little, or, as some read it, nothing at all; and doth oppose thereunto godli-

ness, as being another thing than bodily exercise, and faith. That it is profitable. &c.

And do not you think there are some men, at this day, and know none other good, than bodily exercise, and can hardly distinguish betwixt it and godliness? Now these bodily exercises are mutable and variable, according to their conceits and opinions: for all sects have their several services, (as they call them) yet all bodily, and, for the most part, only bodily the which they perform to establish a rest to their souls, because they want rest in God. And hence it is that their peace and rest is up and down, according to their working better or worse. So many chapters must be read, and so many sermons must be heard; and so many times they must pray in one day; and so many days in a week or in the year, they must fast, &c. or else their souls can have no rest. But mistake me not, in imagining that I speak against the doing of these things; for I do them all myself, but against resting in the doing of them, which I desire not to do.

And thus you see that man's blind understanding doth not only present unto the sensual appetite sensual objects, but also to the rational appetites rational objects: so that man's poor soul is not only kept from rest in God, by means of sensuality but also by means of formality. If Satan cannot keep us from rest in God, by feeding our senses with our mother Eve's apple; then he attempts to do it, by blinding our eyes, and so hindering us from seeking the paths of the gospel. If he cannot keep us in Egypt, by the flesh-pots of sensuality, then will he make us wander in the wilderness of religions and rational formality. So that if he cannot hinder us more grossly, then he attempts to do it more closely.

Now But, Sir, I am persuaded there be many men that are so religiously exercised, and do perform such duties, as you have mentioned; and yet rest not in them, but in God.

Yvan, Questionless there be some Christians that

look upon such exercises as means ordained of God both to beget and increase faith, and all other graces of his spirit, in the hearts of his people; and therefore, to the intent that their faith and love, and other graces, may increase, they are careful to wait upon God in taking all convenient opportunities to exercise themselves therein; and yet have their souls rest in God, and not such exercises.

But alas! I fear the number of such men are very few in comparison of them that do otherwise; for do not the most part of men, that are so religiously exercised, rather conceive, that as they have offended and displeased God, by their former disobedience; so they must pacify and appease him by their future obedience? And therefore they are careful to exercise themselves in this way of duty, and that way of worship, and all to that end: yea, and they conceiving that they have corrupted, and defiled, and polluted themselves by their falling into sin, they must also purge, cleanse, and purify themselves, rising out of sin, and walking in new obedience (g): and so all the good they do, and all the evil they eschew, is to pacify God, and appease their own consciences. And if they seek rest to their souls this way, why it is the way of the covenant of works, where they shall never be able to reach God: nay, it is the way to come to God out of Christ; where they shall never be able to come near him, he being a consuming fire.

Nom. But, Sir, I pray you, would you not have our senses to be any longer exercised about any of their object? would you have us no longer to take comfort in the good things of this life?

Evan. I pray you do not mistake me: I do not

(g) Neglecting to wash, by 1 John i. 7. 'How much
faith in the blood of Christ, more shall the blood of
the fountain opened for Christ---purge your con-
science from dead works, science from dead works,
Zech. xiii. 1. 'The blood Heb. ix. 14. 'Purifying
of Jesus Christ, his Son, their hearts by faith, And
cleanseth us from all sin,' xv. 9.

speak as though I would have you Stoically to refuse
 the lawfull use of any of the Lord's good creatures,
 which he shall be pleased to afford you; neither do I
 prohibit you from all comfort therein. But this is it
 which I do desire, to wit, that you would endeavour
 to attain to such a peace, rest and content in God, as
 he is in Christ; that the violent cry of your heart
 may be restrained, and that your appetites may not be
 so forcible, nor so unuly, as they are naturally; but
 that the unruliness thereof may be brought unto a
 very comely decorum and order; so that your sensu-
 al appetites may, with much more easiness and
 contentedness be denied the objects of their desires;
 yea, and contented (if occasion be) with that which
 is most repugnant to them, as with hunger, cold
 nakedness, yea, and with death itself. For such is
 the wonderful working of the heart's quiet and rest
 in God, that although a man's senses be still exercised
 in, and upon, their proper objects, yet may it be truly
 said, that such a man's life is not sensual. For indeed
 his heart taketh little contentment in any such exer-
 cises; it being for the most part exercised in a more
 transcendent communion with God, as he is in Christ.
 So that indeed the man that hath this peace and rest in
 God may be truly said to use this world as though he
 used it not, in that he receiveth no cordial content-
 ment from any sensual exercise whatsoever, and that
 because his heart is withdrawn from them; which
 withdrawing of the heart is not unaptly pointed at,
 in the speech of the spouse, Cant. v. 2. 'I sleep, saith
 she, but my heart waketh.' Even so may it be said;
 that such a man, he is sleeping, looking, hearing, tas-
 ting, smelling, eating, drinking, feasting &c. but
 his heart is withdrawn from the creature, and rejoic-
 ing in God his Saviour, and his soul is magnifying
 his Lord; so that, in the midst of all sensual delight,
 his heart secretly saith, Ay, but my happiness is not
 here.

Nom. But, Sir, I pray you, why do you call ra-

tional and religious exercises in wilderness.

Evan. For two reasons; first, Because that as the children of Israel, when they were got out of Egypt, did yet wander many years in the wilderness, before they came into the land of Canaan; even so do many men wander long in rational and religious exercises, after they have left a sensual life, before they come to rest in God, whereof the land of Canaan was a type (h).

Secondly, Because as in a wilderness men do often lose themselves, and can find no way out; but supposing (after long travel) that they are near the place whither they would go, are in truth farther off: even so fareth it with many, yea, with all such as walk in the way of reason (i); they lose themselves in the woods and bushes of their works and doings; so that the longer they travel, the further they are from God, and true rest in them.

Nom. But, Sir, you know, that the Lord hath endowed us with reasonable souls; would you not then have us to make use of our reason?

Evan. I pray you do not mistake me; I do not condemn nor dispise the use of reason: only I would not have you to establish it to [k] the chief good; but I would have you to keep it under; for that if with Hagar, it attempt to bear rule and lord it over your faith then would I have you, in the wisdom of God, like Sarah, to cast it out from having dominion. In few words I would have you more strong in desire, than curious in speculation; and to long more to feel communion with God than to be able to

(h) Such a wanderer our author himself had been, for a dozen of years. See his preface, page 4. and compare that heavy word, Eccl. x. 18. 'The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.'

(i) viz. Of reason, as the judge and rule in religion. The holy scripture is the rule, and the Spirit of God therein speaking is the judge; it is the business of our reason to discern what they teach, and to submit thereto, without reserve.

(k) i. e. For, or to be.

dispute of the genus or species of any question, either human or divine ; and press hard to know God by powerful experience. And tho' your knowledge be great, and your obedience surpassing many ; yet would I have you to be truly nullified, annihilated, and made nothing, and become fools in all fleshly wisdom ; and glory in nothing, but only in the Lord (l). And I would have you, with the eye of faith, sweetly to behold all things extracted out of one thing ; and in one to see all (m). In a word, I would have in you a most profound silence, contemplating all curious questions and discourses ; and to ponder much in your heart, but prate little with your tongue. Be swift to hear, but slow to speak, and slow to wrath, as the apostle James advises you, Jam. i. 19 and by this means will your reason be subdued, and become one with your faith ; for then is reason one with faith, when it is subjugated unto faith ; and then will reason keep its true lists and limits, and you will become ten times more reasonable than you were before. So that I hope you now see, that the heart's farewell from the sensual and rational life is not to be considered absolutely, but respectively ; it doth not consist in a going out of either, but in a right use of both.

§ 3 Nom. Then Sir, it seemeth to me, that God in Christ, apprehended by faith, is the only true rest for man's soul.

Evan. There is the true rest indeed ; there is the rest which David invites his soul unto, when he said ' Return unto thy rest, O my soul : for the Lord hath dealt bountifully with thee ' Plal. cxvi. 7. ' For we which have believed, saith the author to the

(l) 2 Cor. xii. 11. ' Though I be nothing, ' 1 Cor. iii. 18. ' Let him become a fool, that he may be wise. ' Chap. i. 31 ' He that glorieth, let him

glory in the Lord.

(m) According to that saying of our Lord, Matth. xix. 17. ' There is none good, but ONE, that is GOD. '

'Hebrews, have entered into his rest (n),' Heb. iv. 3. And, 'Come unto me, saith Christ, all ye that labour, and are heavy laden, and I will give you rest,' Matth. xi. 28. (o). And truly, my neigh-

(n) Do enter into rest, or that rest, viz. his rest, ver. 1. He means, that we even now enter that rest, by faith. Compare v. 10.

(o) This is one of the most solemn gospel-offers to be found in all the New Testament: and our author seems here to point at, what I conceive to be, the true and genuine sense of it. The words, labouring, and heavy laden, do not restrict the invitation and offer to such as are sensible of their sins, and longing to be rid of them, tho' indeed none but such will really accept; but they denote the restlessness of the sinful soul of man; a qualification [if it is so called] to be found in all that are out of Christ, whether they have or have not any notable law-work on their conscience.

I say notable, to distinguish it from that which is common to all men, even to heathens, Rom. ii. 13. Our father Adam led his whole family away out of their rest in God; and so left them with a conscience full of guilt, and a heart full of unsatisfied desires. Hence his children soon find themselves like the horse-leech, having two daughters, crying, Give, give:

namely, a restless conscience, and a restless heart: and to each of these, the poor soul must needs say, as Naomi said to Ruth, 'My daughter shall I seek REST for thee;' so the blinded soul falls a labouring for rest to them. And it labours in the barren region of the fiery law for a rest to the conscience, and in the empty creation, for a rest to the heart: but, after all, the conscience is still heavy laden with guilt, whether it has any lively feeling thereof, or not; and the heart is still under a load of unsatisfied desires: so neither the one nor the other can find rest indeed. This is the natural case of all men. And to souls thus labouring and laden, Jesus Christ calls to them that they may come to him, and he will give them rest; namely, a rest for their consciences, under the covert of his blood; and a rest to their hearts; in the enjoyment of God through him.

This is most agreeable to the scripture phraseology, Eccl. x. 13. 'The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city, Hab. ii. 13. 'The people shall labour in the

hours and friends, believe it, we shall never find a heart's happiness, and true soul's rest, until we find it here. For howsoever a man may think, if he had this man's wit, and that man's wealth, this man's honour, and that man's pleasure, this wife or that husband, such children, and such servants, his heart would be satisfied, and his soul would be contented: yet, which of us have not, by our own experience, found the contrary? For, not long after that we have obtained the thing we did so much desire, and wherein we promised ourselves so much happiness, rest and content, we have found nothing but vanity and emptiness in it. Let a man but deal plainly with his own heart, and he shall find, that notwithstanding he hath many things, yet there is ever one thing wanting: for indeed man's soul cannot be satisfied with any creature, no not with a world of creatures. And the reason is, because the desires of man's soul are infinite, according to that infinite goodness, which it once lost in losing God. Yea, and man's soul is a spirit; and therefore cannot communicate with any corporal thing: so that all creatures, not being that infinite and spiritual fulness, which our hearts have lost, and towards the which they do still re-aspire; they cannot give it full contentment.

Nay, let me say more; howsoever a man may, in the midst of his sensual fulness, be convinced in his conscience, that he is at enmity with God, and therefore in danger of his wrath and eternal damnation;

very fire, and the people shall weary themselves for very vanity,' Isa. lv. 2. 'Wherefore do ye spend your labour for that which satisfieth not?' See page 194. note [q]. The prophet laments over a people more insensible than the ox or the ass saying

'Ah sinful nation, a people laden with iniquity,' Isa. i. 3, 4. And the apostle speaks of silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth,' 2 Tim. iii. 6, 7.

and be thereupon moved to reform his life, and amend his ways, and endeavour to seek peace and rest to his soul (p); yet this being in the way of works, it is impossible that he should find it; for his conscience will ever be accusing him, that this good duty he ought to have done, and hath not done it; and this evil he ought to have forborn, and yet he hath done it; and in the performance of this duty he was remiss, and in that duty very defective: and many such ways will his soul be disquieted.

But when a man once comes to believe, that all his sins, both past, present, and to come, are freely and fully pardoned (q), and God in Christ graciously reconciled unto him; the Lord doth hereupon so reveal his fatherly face unto him in Christ, and so make known that incredible union betwixt him and the believing soul, that his heart becomes quietly contented in God, who is the proper element of its being; for hereupon there comes into the soul such peace flowing from the God of peace, that it fills the emptiness of the soul with true fulness, in the fulness of God; so that now the heart ceaseth to molest the understanding and reason, in seeking either variety of objects, or augmentation of degrees in any comprehensible thing; and that because the restless longing of the mind, which did before cause unquietness, and disorder, both in the variety of mental projects, and also in the sensual and beastly exercises of the corporal and external members, is satisfied and truly quieted. For when a man's heart is at peace in God, and is become truly full, in that peace and joy passing understanding; then the devil hath not that hope to prevail against his soul, as he had before; he knows right well, that it is in vain to bait his hook with profits, pleasures, honour, or any other such like seeming good, to catch such a soul that is thus at quiet in God; for he hath all fulness in God, and what

[p] There. the guilt of eternal wrath.

[q] Namely, in respect of See page 140. note [c].

can be added to fulness but it runneth over? Indeed empty hearts, like empty hogsheds, are fit to receive any matter which shall be put into them: but the heart of the believer, being filled with joy and peace in believing, doth abhor all such base allurements; for that it hath no room in itself to receive any such seeming contentments. So that, to speak as the truth is, there is nothing that doth truly and unfeignedly root wickedness out of the heart of man, but only the true tranquillity of the mind, or the rest of the soul in God. And to say as the thing is, this is such a peace and such a rest to the creature, in the Creator, that according to measure of its establishment by faith, no created comprehensible thing, can either add to it, or detract from it; the increase of a kingdom cannot augment it, the greatest losses and crosses in worldly things cannot diminish it; a believer's good works do all flow from it. and ought not to return to it (r); neither ought human frailties to molest it (s). However, this is most certain, neither sin nor satan, law, nor conscience, hell nor grave can quite extinguish it: for it is the Lord alone that gives and maintains it; 'Whom have I in heaven but thee?' (saith David) 'and there is none upon earth that I desire besides thee.' Psal. lxxiii. 25. It is the pleasant face of God in Christ that puts gladness into his heart. Psal. iv. 7. And when that face is hid, then he is troubled. Psal.

[r] Namely, to be any part of the fountain of it, for the time to come; as the rivers return unto the sea, whence they came, making a part of the store for their own fresh supply: nay, it is the Lord alone that gives and maintains it, as our author afterwards expresseth it.

[s] For these we are never free from in this life.

And true repentance, and gospel-mourning for sin, are so consistent with it, that they flow from it, according to the measure thereof, Psal. lxxv. 3. 'Iniquities prevail against me: as for our transgressions, thou shalt purge them away.' Zech. xii. 20. 'They shall look upon me, whom they have pierced, and they shall mourn.'

xxx. 7. But to speak more plainly, though the peace and joy of true believers may be extenuated or diminished, yet doth the testimony of their being in nature (t) remain so strong, that they could skill to say, yea, even when they have felt God to be withdrawing himself from them, 'My God, my God, why hast thou forsaken me' Psal. xxii. 1. Yea, and in the night of God's absence to remain confident, that though sorrow be over night, yet joy will come in the morning, Psal. xxx. 5. Nay, tho' the Lord should seem to kill them with unkindness, 'yet will they put their trust in him,' Job xiii. 15. knowing that for all this their Redeemer liveth. Job xix. 25. so strong is the joy of their Lord, Neh. viii. 10. These are the people that are kept in perfect peace, because their minds are stayed in the Lord. Isa. xxvi. 3.

Wherefore, my dear friends and loving neighbours, I beseech you take heed of deeming any estate happy, untill you come to find this true peace and rest to your souls in God : O, beware lest any of you do content yourselves with a peace rather of speculation, than of power ! O be not satisfied with a such peace as consisteth either in the act of oblivion, or neglect of examination ! nor yet in any brain-sick supposition of knowledge theological or divine : and so frame rational conclusions, to protract time, and still the cries of an accusing conscience. But let your hearts take their last farewell of false felicities, wherewith they have been, all of them, more or less, detained and kept from their true rest. O be strong in resolution, and bid them all farewell : for what have your souls to do any longer among these gross, thick, and bodily things here below, that you should set your love upon them, or seek happiness in them ? Your souls are of a higher and purer nature ; and therefore their well being must be sought in something that is higher and purer than they, even in God himself.

[t] i. e. The evidence, still in being [in rerum natura] that they [viz. the peace and joy of believers] are not quite extinct.

MODERN DIVINITY. 355

True it is, that we are all of us, indeed too unclean to touch God in an immediate unity : but yet there is a pure contra-part of our natures (u) : and that pure humanity is immediately * knit to the purest Diety ; and by that immediate union you may come to a mediate union ; for the Diety and that humanity being united make one Saviour head, and husband of souls : and so you being married to him, that is, God, in him, you come also to be one with God ; he one by personal union, and you one by a mystical. Clear up then your eye, and fix it on him, as on the fairest of men, the perfection of spiritual beauty, the treasure of heavenly joy, the true object of most fervent love. Let your spirits look, and long, and seek after this Lord ; let your souls cleave to him, let them hang about him, and never leave him till he be brought into the chambers of your souls ; yea, tell him resolutely, you will not leave him, 'till you hear his voice in your souls, saying, ' My Well-beloved is mine, and I am his ; ' yea, tell him, you are sick of love. Let your souls go, as it were, out of your bodies, and out of the world, by heavenly contemplations ; and treading upon the earth with the bottom of your feet, stretch your souls up, to look over the world, into the upper world, where her (v) treasure is, and where her beloved dwelleth.

And, when any of your souls shall thus ' forget her own people, and her father's house,' Christ her king shall so desire her beauty.' Psal. xiv. 10. 11, and be so much in love with her, that, like a load-stone, this love of his shall draw the soul in pure desire to him again ; and, ' then as the hart panteth after the rivers of water, so will your soul pant after God ' Psal. xlii. 1,

And then according to the measure of your faith, your souls shall come to have a real rest in God, and
* Rouse mystical marriage, page 8, 9.

[u] viz. The pure and Christ.
* spouseth human nature of [v] Your soul's.

be filled with joy unspeakable and glorious,

Wherefore, I beseech you, set your mouths to this fountain Christ, and so shall your souls be filled with the water of life, with the oil of gladness and with the new wine of the kingdom of God; from him you shall have weighty joys, sweet embraces and ravishing consolations. And how can it be otherwise, when your souls shall really communicate with God. and by faith, have a true taste, and, by the spirit, have a sure earnest of all heavenly preferments: having, as it were, one foot in heaven, while you live upon earth? O then, what an eucharistical love (w) will arise from your thankful heart's extending itself first towards God, and then towards man for God's sake! and then, according to the measure of your faith, will be your willing obedience to God, and also to man for God's sake; for obedience being the kindly fruit of love, a loving soul bringeth forth this fruit, as kindly as a good tree bringeth forth her fruit: for the soul having tasted Christ in a heavenly communion, so loves him, that to please him is a pleasure and delight to herself: and the more Christ Jesus comes into the soul by his spirit, the more spiritual he makes her; and turns her will into his will, making her of one heart, mind and will with him.

So that, for a conclusion, this I say, That if the everlasting love of God in Jesus Christ, be truly made known to your souls, according to the measure thereof, you shall have no need to frame and force yourselves to love and do good works; for your soul will ever stand bound [x] to love God, and to keep his commandments, and it will be your meat and drink to do his will. And truly this love of God will cut down self love, and the love of the world; for the sweetness of Christ's spirit will turn the sweetness of the flesh into bitterness, and the sweetness of

[w] A love of thanksgiving, bearing thankfulness in its nature.

(x) Or constrained by the force of that love.

the world into contempt. And if you can behold Christ with open face, you shall see and feel things unutterable; and be changed from beauty to beauty, from glory to glory, by the Spirit of this Lord; and so be happy in this life, in your union with happiness and happy hereafter, in the full fruition of happiness (y); whether the Lord Jesus Christ bring us all in his due time. Amen.



The CONCLUSION.

AND now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. Acts xx. 32.

Neo. Well, Sir, at this time I will say no more, but that it was a happy hour wherein I came to you, and a happy conference that we have had together. Surely, Sir, I never knew Christ before this day. O what cause have I to thank the Lord for my coming hither, and my two friends as a means of it! and, Sir, for the pains that you have taken with me, I pray the Lord to requite you: and so, beseeching you to pray the Lord to increase my faith, and to help my unbelief, I humbly take my leave of you, praying the God of love and peace to be with you.

Nom And truly, Sir, I do believe that I have cause to speak as much in that case as he hath: for though I have outstript him in knowledge, and it may be also in strict walking, yet do I now see, that my actions were neither from a right principle, nor to a right end; and therefore have I been in no better condition than he. And truly, Sir, I must needs confess, I never heard so much of Christ and the covenant of grace, as I have done this day [z]. The Lord make it profitable to me; and I beseech you, Sir, pray for me.

(y) i. e. Of God himself in Christ.

(z) This is here fitly put into the mouth of Nomista, the prevailing of legal principles and practices among

professors being much owing to legal preaching; the success whereof is not to be wondered at, since it is a rowing with the stream of nature.

Ant. And truly, Sir, I am now fully convinced, that I have gone out of the right way, in that I have not had regard to the law, and the works thereof, as I should: but God willing, I shall hereafter (if the Lord prolong my days) be more careful how I lead my life, seeing the ten commandments are the law of Christ: and I beseech you, Sir, remember me in your prayers. And so, with many thanks to you for your pains. I take my leave of you beseeching the grace of our Lord Jesus Christ to be with your spirit. Amen.

Evan. 'Now the very God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and Amen,' Heb. xiii. 20, 21. John viii. 36, 'If the Son make you free, you shall be free indeed.' Gal. v. 1. 'Stand fast therefore in the liberty wherewith Christ hath made us free.' verse 13, 'Only use not your liberty for an occasion to the flesh, but by love serve one another.' Chap. vi. 16. 'And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God.' Matth. xi. 25. 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes.' 1 Cor. xv. 10. 'I laboured more abundantly than they all; yet not I, but the grace of God that was with me.' Psal. xxxvi. 11. 'Let not the foot of pride, come against me.

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